

3  
A  
CAVEAT  
FOR THE CO-  
VETOUS.



OR,  
A SERMON PREACHED  
at Pauls Crosse, the fourth of  
*December, 1609.*

By WILLIAM WHEATLIE, Prea-  
cher of the word of God in  
*Banbury.*

On Luke 12. 15.

*The love of the world is enmitie against  
God.*

*You cannot serve to God and Mammon.*



AT LONDON,  
Printed by Felix Kyngston, for Thomas  
Man, and Matthew Law,  
1610.

CAVEAT  
FOR THE CO  
VETORS

STANDARD  
OF THE CO

OF THE CO

OF THE CO

OF THE CO

OF THE CO

OF THE CO

OF THE CO

OF THE CO

T



very  
work  
of G  
Chr  
wer  
us.  
and  
my  
only  
the  
the  
the  
the





## TO THE COVRTE ous Reader.



**H**ristian Reader, *Nothing is more lamentable then the worldlines of vs Christians. Our life is little else but a breach of our most solemn vow to the Lord of life. We renounced the world at our first entrance into the Church of God, deuoting our selues to the seruice of Christ. ( These were good words, if there were any thing besides words, in the most of vs. ) But being growne, we renounce Christ, and returne to the seruice of the world in all our actions. Our deeds proue that we do but onely talke of God and Christ, and heauen: for what hath God but our breath? and with what do we seek heauen, but with the tongue? the world hath heart and hands, and ( if not al yet ) most of all our strength. Being therefore ( against my will, and earnest intreaty to the contrarie ) commanded to speake vnto*

92

this

## To the courteous Reader,

this great congregation, I thought I could not discharge mine owne dutie, and profit the present auditorie better, then if I did labour to beate downe this vice, which hath gotten more ground against the power of godlinesse, (I thinke) then the diuels whole host of larks besides. If I haue offended in any thing, it is in being too plaine : which whether it be a fault, yea, or no, in a Preacher, I cannot determine with my selfe, but I know Well it is lesse faultie, then that other extreame which in our times is more in price and vse. Yet we thinke the Apostle Paul hath giuen vs a true good direction, saying ; it hath pleased God by the foolishnesse of preaching to saue the belecuers. Doth the Apostle disgrace Gods ordinance by gining it such a name? or doth he not rather deride mens censures that so miscall it ? For not the wise, not the learned, not the wittie, not the eloquent kind of preaching, doth helpe mens soules to heauen, but that kind, which the greatest part (out of their fleshlinesse) esteeme base and foolish, because it wants the excellency of words, and the enticing speeches of mans wisdomse, as elswhere the same Apostle saith ; If I should ayme at any other end in preaching, then the saluation of men ; there

1. Cor. 1.  
31.

## To the courteous Reader.

I not accursed for doing Gods worke negligently, peruersely? If aiming at this, I should use any but his owne meanes, were I not foolish, that would prefer mine owne thoughts to his? If this kind of preaching please God, why not speaker? why not hearer? why not all? If it saue men, Why should it not content those, that come, the one to offer, the other to take salvation? To say the truth, I doe not willingly confesse, that my learning is but small. For much learning requires much reading, and much reading many yeres, which all that know me, know to bee wanting vnto me. Wherefore to make shew of much (by the hope of an index or such like) when I haue it not, were but a cousoning trick, and a prank, seeming a bragger or a banquerout, of whom Salomon saith, there is, that makes himselfe rich and hath nothing. But say I had had the greatest abundance of learning, yet it behooued me to remember, that a pulpit is not a place to shew schollership in, but faithfulness, nor to declare how well read wee are in other authors, but how ill practised the hearers are in the will and word of God the best author. Preaching was not appointed to tickle the eare with a gay speech and learned nation, but to pierce the hearts, with a sharpe reproofe.

## To the courteous Reader,

reprooffe, and earnest exhortation; not to win credit and applause to the speaker; but to work knowledge and obedience in the hearer: not to make the auditory commend vs, and say, Sure hee is a good Scholler, a man of good wit and great reading, &c. But to condemne themselves, and say we haue been bad men, men of polluted hearts and lines. In a word, not to draw men to admire the gifts of him that speaketh, and offer him preferment; but to repent of their owne sins, and offer submission unto Christ that sent him to speake. This if the minister aime at, he is happy, and the people also if he attaine it; but whosoever aimes at credit or profit in preaching, may goe from the pulpit to bell, and take his wages with the hypocrite, to whom it is said, that hee hath receiued his reward. Loth would I bee, to buy praise or profit at such a price, neither did I dare to hazard my selfe unto God, for misintending his ordinance, and handling his word in a wrong manner. With this determination did I come to speake; with this determination, should euery Christian come to heare. And if any twit me with the name of an English preacher (a name taken vp to disgrace the forwardnesse of preaching which God commendeth)

## To the curteous Reader.

I haue to answere, that I speake to Englishmen, and, the most, no schollers, otherwise it had not bin hard to haue heaped vp, and learned by heart, and spoken readily, many a Greek and Latin sentence fit for the purpose: but who would loose labor and time, and make two speakings where one would serue the turne? And in this plaine manner (Reader) haue I encountred, by the sword of the spirit, this capital euil of the world, which is worldnesse. I was willing to publish, being spoken, what I was not willing to speake, hoping to helpe some man against the sinne, (which I speake against) besides mine hearers; if but one Christian grow lesse earthly by benefit of this labor, my recompence is sufficient; If not me, yet I haue this fruit, that I intended to do good, and endenoured it. Now Reader, if thou meet with any fault, censure it with fauour, for I am but a man, and in reading apply nothing to any, but to thy selfe, and I haue my desire. Thus I commend thee & thy growth in vertue, to the helpe and assistance of our gracious father. Banbury, Ianuary.

Thine in all Christian affection;

William Wheatly.

THE UNIVERSITY OF CHICAGO

The first part of the book is a history of the  
 city of London, from its foundation to the  
 present time. It is a very interesting and  
 valuable work, and is highly recommended  
 to all who are interested in the history of  
 the city. The second part of the book is a  
 description of the city, and its various parts.  
 It is a very useful and interesting work, and  
 is highly recommended to all who are  
 interested in the city. The third part of the  
 book is a description of the city, and its  
 various parts. It is a very useful and  
 interesting work, and is highly recommended  
 to all who are interested in the city.

• *Journal of the American Chemical Society*



A  
CAVEAT  
FOR THE CO-  
VETOUS.

LUKE 12. 15.

*Take heed and beware of covetousnesse, for  
though a man haue abundance, his life  
consists not in his riches.*

**T**Hese are the words of  
our Sauour Christ, vt-  
tered vpon occasion of  
a certaine accident re-  
lated immediately be-  
fore. Two brethren  
were at variāce, about their fathers lāds. It  
seems that one would haue had al to him-  
self, and left very little or nothing to his  
brother. Hereupō, the party that thought  
him-

himselfe wronged, entreats our Saviour (by good counsell) to compose the controuersie betwixt them, and to bring his brother to some more equall course of diuision. Our Lord (that alwaies regarded the soule more then the state) perceiuing couetousnesse to be the cause of this contention, refuseth to entermidle with the parting of their lands, and fallles to cure that disease of their soules which procured all this distemper. This he begins to do in the verse present, and prosecutes more at large in the sequell of the Chapter. These words diuide themselues into two parts. The first, Christs exhortation, *Take heed, and beware of couetousnesse.* The second, the reason wherewith he backs his exhortation taken from the inefficacalnesse of wealth, the obiect of couetousnes, *for though a man haue abundance, &c.* that is, if any man should heape vp all superfluities, he shall find no more safetie, quiet, or contentment of life, from this his cop-heaped plétie of outward things.

The point of doctrine which our Saviour Christ aimes at (and in the discussing of which I purpose to spend the time allotted) is so manifest, that no man can

*Doct.*

chris



chuse but see it. *Whosoever will be ruled by Christ, must beware of conetousnesse.* All true Christians, that do hang at Christs mouth for direction, and shew their hope of saluation by practise of obedience, must shunne and auoid with all diligence this hatefull sin of worldlines. One word of Christ should be sufficient to a Christian soule; but he was not so scant of words, as once only to warne vs of such a capitall euill. The same spirit spake in his Apostles, that in himself, and by their mouths hee hath giuen vs many like aduertisements, whereof some one or two it shall suffice to haue mentioned. Colos. 3. 5. The Apostle speakes to Christians in this manner: *Mortifie therefore your earthly members, fornication, uncleannesse, inordinate affection, euill concupiscence, and conetousnes,* which (to prouoke our greater hatred) he calles by that hatefull name of Idolatrie. And well might he so call it: for it causeth a man to repose his hope of safetie vpon riches, which should be wholly and only fixed vpon the Lord of hostes, seeing it is impossible that any thing should secure a man from danger, vnlesse it doth surpasse other things in power and in greatnes:

this sinne is, you see, a capitall enemie of our saluatiō, which in our Christian warfare we should fight against, and strue to slaughter in our selues. The Apostle also, Heb. 13.5. hath said to the same purpose, *Let your conuersation be without conetousnesse.* The word is in the originall, *without the loue of money*, but all comes to one reckoning. And it is obseruable that he saith (your conuerſation) to meet with the deceitfull hollownes of those, that content themselves in some few actions to appeare not couetous, whilest in other actions at other times they be wholly polluted with this sinne. Their counterſeit and maimed diligence, answers not the large extent of this commandement. A good mans life (if Gods counsell might be heard) should not in one or two alone, but in all the parts thereof, be free from the ſtaines of this wickednesse. More places might be produced for the prooſe of the ſame truth, if it were as needfull, as eaſie ſo to do. But the chiefe difficultie in this thing will be, not ſo much to winne conſent of iudgement to the point, as conformity of praſtiſe to the iudgement. Wherefore, to the intent that Chriſt ſpeeches

speeches may be more profitably regarded, and this fault more carefully shunned by you all that heare me this day; I wil in few words set out some of the most harmefull effects that ensue vpon this vicious disposition of mind that Christ calls couetousnesse.

First, it vtterly hinders the sauing operation of the word of God, and causeth the most powerfull instrument of regeneration and saluation, to be altogether ineffectuall, (for the producing of these effects) in that party in whom it beareth sway. That our Sauour plainly witnesseth, when hee compareth the word to seed, the preacher to the seedsmā, the heart to the ground, this couetousnesse to the thornes that choake the seed. The husbandman may cast away graine vpon sparcell of land ouerrun with brambles, but the seed so bestowed will neuer come in at haruest: So the minister may preach the word to worldly minded men; but he shall spend his strength in vaine. Let vs studie neuer so painefully, teach neuer so constantly, prooue neuer so strongly, exhort neuer so powerfully, this time, and labour is but lost, among our earthly affe-

*Reas. 1.*

sted hearers. Either they come not to heare, or attend not in hearing, or meditate not after hearing. And this you must marke brethren, that euen attentiu hearing without meditation, wil not ingrasse the word into your hearts, it wil not profit the soule, more then much getting when a man keeps nothing, can benefit his estate. Well may it increase swimming, but not saving knowledge: it may furnish ones head with words and matter for honest discourse, but not ones heart with vprightnesse and sinceritie for godly conuersation. Thus then stands the case. The Lord offers thee his word to enlighten thy mind, to sanctifie thine heart, to conuert thy soule, and make thee a true Christian: Couetousnesse opposeth it selfe, will not suffer the word to dwell in thine heart, nor thine heart to ponder vpon the word, and so causeth thee to bee but an hypocrite at the best: shouldest thou not auoid it?

*Reas. 2.*

*Col. 3. 2.*

Secondly, another euill as bad as this comes vptoegether with this. This sinne steales away the heart from heauen, and those desirable graces of Gods spirit, that fit a man for heauen. The Apostle Paul wisheth

wissheth vs to set our affections vpon the things that are aboue, and not vpon the things that are below; intimating an vtter impossibilitie to doe both; as if he had told vs that there be two sorts of obiects, after which mens affections are carried. Some are of the earth earthly, momentanie, transitorie, and vnable to giue any sound and lasting contentment. Such are houses, land, goods, money, in a word, worldly things. Others are from heauen, heauenly, substantial, constant, immortal, truly profitable to the whole man: such are faith, repentance, the spirit of prayer, the fauour of God, in a word, Christ and his benefits. And wee must vnderstand this, that the body may ascend and descend at the same time, as wel as the soule or affections be set vpo both these things. We cannot goe earthward and heauenward both at once: where the treasure is, there will be the heart, be it in heauen or in earth; ho man hath two harts, two treasures, the one is but counterfait, if any at all. Now this couetousnes, as an arrow shot from hell, doth naile the heart to the very ground, that it cannot be listied vpwards: and as a limetwig set by the diuel

so intangles the wings of the soule, that it cannot possibly fly vpward toward its proper home. The worldly man is so taken vp in courting and wooing his harlotry mistresse, the world; which hath taken him with her eielids of gaine, and inueigled him with her naked breasts of commoditie: that the suit for heauen and the things therof, is altogether neglected and forsaken. Therefore the scripture calles the worldling an adulterer, because as the whoremaster leaues a beautifull and well-conditioned wife, to embrace a common and polluted curtizan: so doth he abandon God and saluation, to satisfie himself with this most deformed and misshapen world. And is it not the highest degree of unhappinesse to be robbed of ones vnderstanding? and so farre forth insatuated as to exchange heauen it selfe for a few shillings, yea farthings; and bee more painful and earnest to get a little glistring siluer into the chest, then the glorious image of Iesus Christ into the soule? for though God do often cast these outward things vpon those that take no great paines for them, and the world fallies into the mouthes of many before they bee a-

wise of it (as wee say) yet it is not so for  
heauenly things. God neuer spillles such  
treasure, nor parts with them to any with-  
out suite, without thanks. He must cal for  
wisdomme, and dig for vnderstanding that  
will haue them, and striue to enter that  
hopes to find a place in heauen, and misse  
of his entrance that striueth not. The case  
stands so therefore with thy soule. God  
offers himselfe and eternal life, vnto thee,  
vpon condition of conuenient diligence,  
in vsing the meanes to get it, on thy part :  
the world steps betwixt, drawes thine  
heart, diuerts thy thoughts, cares, desires,  
another way, and so causeth thee to for-  
seite euen an eternall kingdome, not for  
want of meanes, but of care and paines to  
attaine the same. Oughtest thou not as  
Christ bids, to take heed thereof? But yet *Reas. 3.*  
more euill proceedeth from this master  
euill: It exposeth that heart which har-  
bours it with allowance, vnto all manner  
of loathsome sinnes and dangerous temp-  
tations. The diuell hath the couetous man  
alwaies vpon the hip, as we speak; that is,  
at such an aduantage, that he doubts  
not to giue him the ouerthrow in any as-  
sault. Satan is a cruell fowler, hauing his  
nets

nets and his cal, and euery thing in readinesse, and if once he become acquainted with the birds diet, he makes no question of his game: yea, he promiseth himselfe to haue the poore foules necke betweene his fingers speedily. And indeed no hawke is better trained to the fist of the cunning fawkner, then the worldly man to all the diuels waies; whatsoeuer sinne he would haue him commit, let him but hollow and cast vp the lure of commoditie, hee stoupes presently and seiseth vpon it. Would he haue him lie? promise him profit; then begins he to hem and haw, and faulter in his speech, and equiuocate, and at length proceeds to downe right lying, and impudent facing out a knowne truth. Would he haue him periured? the same art doth that also; shew him commoditie, vse siluer perswasions, hee will assay and goe backe, and feare and sweat, but at last hardens himselfe, and cares not to pollute the name of God, with a thousand falsehoods, and a thousand oathes. Yea, the diuel can make such a man wade vp to the chin in a streame of warme bloud, with the glistring shew of gold, and cause him to leape headlong into the  
bot



bottomles and burning pit of hell, with  
the large hope of enriching his estate. In  
a word, there is not the rankest of all Sa-  
tans poisons, but he wil greedily deuoure  
in the sweet broth of commoditie.  
Those vnnaturall crimes which would  
make the soule agast, if they came bare-  
faced, send them in a gilded vizard, as it  
were in a maske to the couetous mans  
house, hee will entertaine them kindly  
with a kisse, and feares not to imbrace  
them euen in both his armes. Those hi-  
deous and enormous euils for which hell  
it selfe doth gape vpon the conscience  
with an open mouth, are (we see it with  
our eies) euen fearelessly committed in  
hope of aduantage. And therefore the  
scripture calles this sinne, (not a branch,  
but) a roote, (which it selfe, hath many  
large and big, and fruitfull branches) and  
that (not of some one or two or few, but)  
of all euill: because there can be no sinne  
so hatefull, which profit hath not  
made the louers of profit, either to com-  
mit themselues, or, which is al one, to con-  
sent to in others. The worldling is a fit  
peece of timber for any place in Satans  
building. This mercenary souldiour doth

ENCUER

neuer thinke himselfe too good for any service in all the diuels campe, where pay and bootie may be gotten. He can make an Image-worshipper, and a defender of Image-worship: a periured person, a sabbath-breaker, and a maintainer of them that do it, a killer of father and mother, a murderer of Kings, a blower vp of Parliament houses, a staruer of soules, a whoremaster, an harlot, a more polluted wretch, a robber, a forsworne accuser, and what not in the highest degree against any commandement. This sinne is like a great beast, that makes a large gap for any other beast to enter in at, afterwards. This is the diuels great ordinance where-with hee makes such feareful batterie vpon the wals of the conscience, that there are many wide breaches made, whereat all his army of other lusts, may giue an irresistible assault vpon the heart and life, and winne the same vnto himself. So that whereas God forbids all sinne in paine of damnation, the diuell may perswade thee if thou be couetous, to any sinne, in hope of commodity, and shouldest thou not abhorre this most pernicious vice?

*Reas. 4.*

But neither yet is this all. A man might be

begin to practise al sins, and yet after (feeling the bitternes of these paths of death) returne backe into the wayes of blessednes, and be safe. But this sinne is like the harlot, a deepe and narrow ditch: and like the wicked woman that *Salomon* calles more bitter then death, whose heart is as nets and snares, and her hands as bands to keepe a man fast in the warde and prison of the diuel. For in the fourth place, whoeuer is ouerruled by this sinne, cannot treade one of the sure steps towards heauen: and in what measure this lead is tied to many mans heeles, he is vtterly disabled from climbing vp the ladder of blessednes, which the Scripture hath framed for vs. You know that our Sauour Christ hath shewed eight beatitudes, as it were so many staires vp to the throne of heauen; to be poore in spirit, to mourne spiritually, to be meeke, to hunger and thirst after righteousness, to be mercifull, to be pure in heart, to be a peacemaker, and to suffer persecution for righteousness sake. Now the couetous man cannot lift vp the legs of his soule to any one of these staires, and therefore whilest he continues couetous, there is no possibilitie of his euer coming

ming to God. Poore in spirit he cannot be: For he is so taken vp with feare of pouerty in purse, and the sense of the misery which want will bring; that his soule growes altogether sencelesse of the misery into which the fall of *Adam* and his owne sins haue cast him. Spirituall penury is not felt there, where want and pouerty are so extreamely pinching. Againe, he can neuer mourne truly for his sinnes: for either carnall ioy, (which he takes inordinately by seeing the increase of his worldly substance (as the rich man in the Gospell, when he thought he had riches laid vp in store for many yeeres) doth so tickle & warme his hart, that the streame of teares is dried vp which should be spent in bewailing his sins: or else that worldly sorrow and vexation (that stings him vpon the sense of outward crosses, and the disappointment of his hopes in earthly matters) doth turne the streame of weeping quite another way, that it cannot come to the washing of his soule, and purging of his conscience. Then meek he cannot be, for he is alwaies possessed with one or other passion of carnall ioy or grieve, or enuie, or the like, which as a

storme

Storme or tempest on the sea, doth fill him  
full of rage and distemper. The Spirit of  
God hath called him a trouble-house,  
saying: *He that is greedie of gaine troubles  
his owne house*; and it is impossible that his  
heart should be meek and quiet, when as  
he cannot suffer his house so to be. Also  
for hungry and thirsting after righte-  
ousnesse, it cannot bee that his appetite  
should stand that way. For the dogs hun-  
ger, and dropsie-thirst of wealth doe so  
gnaw and torment his soule, that he hath  
no leisure to long for Christ, and the im-  
putation or communication of his righte-  
ousnes. So that he may freely lap in the  
filthy puddles of the world, he neuer cares  
for the sweet and holosome streames to  
which Iesus Christ doth inuite him: and if  
he may gorge himself with the foule gar-  
bage of ill gotten goods, the pleasant  
and delightfull food of the soule is but  
vnsauourie to him. And like as one that  
hath the greene sicknesse, or some other  
such disease, will leaue the best meate, to  
feed on salt, oatmeale, or some such like  
vnwholesome thing: so the pallat and  
stomacke of his soule are in that measure  
disordered, as he will reiect righteousnes  
it

it selfe, to surfet vpon filthie lucre. But  
for being mercifull, that stands not in any  
sort with his profession. If he should  
fer his heart to relent at the miseries of  
distressed men, and open his purse to re-  
leeue them; that would surely lessen the  
heape of his money which he must  
dare to do. A peece of money goes from  
him as a drop of blood from his heart,  
with such a liuely feeling and paine, that  
he cannot be wel pleased with that which  
soeuer which drawes it away. And there-  
fore he hath either no pitie and mercy, or  
else but by starts and fits, now and then,  
which is as good as none. Now for puri-  
tie of heart, how can it be conceiued that  
he should haue it? whose soule is as a net  
for the diuell, or a cage of vncleane birds,  
in which sin and Satan may sit and hatch  
and hucke, and bring vp all their broode  
of damnable lusts and practises, if that  
they wil lay now and then a golden egge  
or two among, for the satisfying of  
greedie humour. He that hath the root of  
all euill in his heart, cannot haue a pure  
heart. Moreouer for peace-making, trouble  
him in his penie, and he will trouble all  
the world, neither can he put vp a wrong  
that

that toucheth him in his commoditie,  
without being auenged. All the world  
can tel that couetousnes is the father, mo-  
ther, nurse and al, of most debate & strife:  
for it makes a man set against euery man,  
from whom he may wrest any profit, and  
stand against euery man also, to whom he  
should pay any dues. And for the last step  
of all, which is to suffer persecution for  
righteousnes sake, this will he neuer do.  
His goods are his god, and if it come to  
those termes, that either he must leaue ri-  
ches or righteousnes, with true religion  
and the practise of it, he loues God well,  
but his money better. Alas, he must be  
borne with, God giues good words in-  
deed, but a man cannot liue with words:  
his money he can feele and see, that pleas-  
eth his sense so well, that he thinketh it  
folly to part with it, for such a matter. And  
therefore as the yong man in the Gospel,  
he hangs his head in his bosome, & goes  
his way with a sad countenance, some-  
thing sorie that he cannot please Christ,  
and keepe his wealth both, but what ever  
come of it he must keepe that. The world  
is his mistresse, and he must embrace her,  
then farewell righteousnes and religion.

So that now a man might very truly turne the speech of our Saviour Christ against the couetous man, and say: Cursed be the couetous, for he is not poore, but proud in spirit, and therefore the kingdome of hell is his. Cursed be the couetous, for he cannot mourne for his sins, but for his losses onely, and therefore he shall neuer be comforted. Cursed be the couetous, for he is not meeke but froward in heart, and therefore he shall not inherit the earth which he so much wisheth. Cursed be the couetous, for he doth not long after righteousness, but after riches, and therefore he shall neuer be satisfied. Cursed be the couetous, for he is not mercifull, but hard hearted, and therefore he shall find no mercie. Cursed be the couetous, for he is not a peacemaker but a makebate, and therefore he shall be called the child of the diuell. Cursed be the couetous, for he is not pure but filthie in heart, and therefore he shall neuer see God. Cursed be the couetous, for he cannot suffer the losse of his wealth for righteousness sake, & therefore the kingdome of hell is his. Must you not then needs yeeld brethren, that this is a sin much to be shunned, which doth an-

*nihilare*



annihilate the sauing power of the word of God, steale away the heart from the loue of heauen, and the things of God: force the heart to the harboring of the most foule temptations, and hinder the heart from attaining any part of blessednes, yea plunge it into such a multitude of curses?

Seeing then it is apparant that this vice is most enormous, and pernicious to the soule: let vs make some vse of this point to our cōsciences. First, vpon this ground we may safely build an exhortation to all and euery of you, that you do search your owne hearts and liues, to find how farre this filthie sin hath found intertainment there. When Iesus Christ doth so precisely forbid an euill, no Christian can denie (knowing his nature to be inclinable to all euill) that it behoueth from such exhortation, to take occasion of examining himselfe, how farre forth he hath offended, or doth offend in that kind. Christ would not giue warning of a fault to his seruants, if they were not also subiect to it: and if we be subiect to it, what can we do lesse then looke to it, whether it be breeding in vs yea or no? So then, seeing you haue heard and perceiued the vile-

nesse of this sinne, I beseech you euery one not censure another, but to consider of his owne heart and life, and to observe diligently if hee haue not beene at the least tainted and blemished, though not wholly polluted with the same. Which exhortation is so much the more needfull, by how much the practise of most men is more contrarie thereto. We come for the most part very ill affected to the word of God. When any sinne is there disgraced, and shewed to be dangerous, we labour to poss off those speeches to another man, and sending the eyes of our mind abroad (which might haue been farre better busied at home) we seeke a fit person to bestow such a lesson vpon, chusing rather to cast it vpon any, then to learne it our selues. Wee are too full of courtesie at these spirituall banquets. When such a dish as this is set before vs, (namely, the discountenancing or discommending of a fault) wee lay that liberally vpon euery mans trencher, and no man almost will carue to himselfe : because that meate is indeed lesse toothsome, though nothing lesse wholesome then the rest. I beseech you brethren that it may not be

so with you in this point. Do not say, (as it is an hundred to one that diuers of your hearts have been busied in saying) If conetousnesse be such a sinne, how shal such a man and such and such a man doe? for all the world knowes them to be conetous. Nay, heare not so idly, the Lord spake to thee, and intended the exhortation to thy soule, and would haue thee say to thy owne selfe, Is conetousnes so vile a sinne? how carefull should I be to find it, and driue it out of mine heart, my conuersation? Doe not I practise it? doe not I liue in it? let me looke narrowly; for as it is dangerous, so it is crafty, and will not appeare in it owne name, but (like a traitor that hath escaped out of prison) will miscall and disguise itself, and take twende titles, and names, rather then that wherewith it should bee called. Men are willing to cloake their sinnes, and to shift their hands of seeming to be naught, not being so. And as when the plague is rise, every man desires though it bee in his house, yet to keepe it close, and say it is any other disease, because it will bee some hindrance to be shut vp for it: So for this disease of filthy lucre (which as an infecti-

ous pestilence hath spread it selfe over the world, into all cities, townes, and villages) scarce any will be knowne to be diseased with it, fearing rather the disgrace then the danger. Some would confine couetousnesse to rich mens houses onely, as if it were not possible to bee earthly minded, vnlesse a man had much earth in possession. But these men are exceedingly deceiued about the nature of this euill, as themselues might well perceiue had they but consulted with the Wiseman, that saith, *the sluggard lusteth and harboureth*. A man may haue a strong lust to wealth, albeit hee haue none of it: yea though he be frozen vp in the cold dregs of idlenesse and lazinesse, so that he will not aduenture to set his foot vpon the cold ground for it. Nay, such men are most desperately couetous: for because their sloth serues them not to take the ordinary paines for getting it, therefore their lust driues them to hunt and seeke for it, in the secret and vnbeaten waies of co-sonage and villany. I would to God there were not a great number of such slothfull lusters knowne in the world, perhaps also present in this place; whose couetousnes

is no lesse then other mens, but it is overborne by some other lust that is more then quarter master with it. For this you must know, that this vice may be after a diuers manner in diuers men. In some, it is the chiefe Lord and soueraigne, bearing rule and commanding for it self, in others it rules as an vnder officer to another lust, and is as I may say, the purueyer, or taker for idlenesse, ambition, or prodigalitie. Sometimes it is whole master, sometimes halfe, sometimes quarter master with these sins before named, sometimes a seruant to all or some of them: for though these sins cannot well agree among themselves, yet they cā al agree wel enough against godlines, and pietie of life. Some scrape to keep and to looke vpon it; some scrape to scatter and misspend it; the one of these is as violent in his courses, as the other, and this sin is as hurtful, yea and more hurtful, to the parties self, to the church and common-weale, when it is kept as a retainer to another sinne, then if it had the chiefe-  
dom & Lord-ship it self. Let not the prodigall, let not the ambitious, let not the sluggish say, that he is not couetous. I dare be bold to affirme, that if he had the

grace and wisdom to search into himselfe, hee should find this wicked vice a great a doer in his soule inwardly, and in his carriage outwardly; as in them, whom with great scorne, he disgraces by the name of absolute chuffes, and meane misers: Send therefore I pray you brethren, each man his owne most serious considerations, as it were searchers into his heart and life, (and take an oath of them, to deale truly, and vnpartially) to see and obserue, whether or no, hee have the infection of this pestilent sickness, which also the words of Christ doe import; for hee saith: *Looke, and ward you selues against covetousnesse*: as intimating that there is no escaping it, if we doe not looke to it. Now to the intent you may not bee deceived, through error, in this search, I will stand a while to giue you some directions, which by following, you shall be sure not to mistake in examining and iudging your selues as concerning this matter. To this end it shall be needfull for mee to declare vnto you both

*First, What covetousnesse is. And secondly, What be the markes and tokens of it: which being knowne, it shall bee easie for him*

What covetousnesse is.

that

that is not wilfully blind, to passe an vpright sentence of himselfe.

First therefore to shew what couetousnes is: It is the dropsie of the mind, an horeleach humour after wealth, which euermore cries, giue, giue. It is that that makes the hart as a graue for money, or a deuouring sepulchre, or an hel for goods, that will not be satisfied though you cast very much into it. In few and plaine termes, *It is the desire of hauing more then what a man hath already, that being sufficient for necessary maintenance.* If the Lord hath bestowed vpon any man meanes enough to feed himselfe, and those that belong to him, with food wholesome and competent, though perhaps somewhat course: as also to cloath himselfe and his, with warme clothing, though neither of the finest nor in the fashion; if his desires doe not here stay themselves, but still cry more, more, this man is couetous, this sinne is couetousnes. He that would haue more then hee hath, hauing that which will suffice for his honest maintenance, though not in such gay and frolick manner as his flesh desireth, this is the couetous man. And so the word that is vsed by Christ,

**A caveat for the couetous.**

Christ signifies, viz. an having disposition when a man so longeth for more then he hath, that he is still readie to take, (which cannot but follow) more then he should haue. For couetousnes and true contentment, are one opposite to the other, as night and day, white and black: and therefore we may wel know what couetousnes is, by the contrarietie which it hath with true contentment. Now the Apostle doth describe true contentmēt in these termes, **1. Tim. 6.8** saying, *If we haue food and covering, let vs be sufficed or satisfied with those.* 1. Let vs count that euen sufficient. These bee the bounds which the holy Ghost hath made to hem and keepe in the vnrulie desires of men in respect of outward things, as it were wild bucks within a pale or park. Now if the wisnes will not bee ranged within these lists and limits, but break through them, or leape ouer them, to find a larger walke, it cannot be denied that the sinne of couetousnesse is committed. For the desire that is inordinate, is this that Christ forbids, and it is then inordinate, when it exceeds the rule, order, and precincts that God hath set and appointed for it, which are, to thinke the present things



things enough (and stop themselues from  
straying any further) when they will af-  
ford meate, drink and cloath, sufficient to  
content nature in it moderate vse; to keep  
ones selfe out of debt, and so bring him-  
wel to heauen, his iournies end: as it were  
enough money to beare his charges in his  
trauell towards God. Now if any man ob-  
iect against this and say, if couetousnesse  
bee that which you haue described it to  
be, where will you find a man that hath it  
not, where can one be brought quite free  
from it? To this question I must answere:  
No where, not vnder heauen, not within  
the compasse of the whole earth; for this  
fin as well as other is bred in our nature,  
and cleaues as fast to the soule of euery  
son of *Adam*, as his skin to his flesh. Why?  
but may some man further obiect, is eue-  
rie man then subiect to those enormous  
effects and hideous curses, which you be-  
fore shewed to follow vpon couetousnes?  
I answer: In no sort, but alone those men  
in whom this sinne is suffered to be with  
allowance, is yeelded to, and followed. In  
some men (as I shewed you before) this  
vice is as a soueraigne Lord: in others it  
rules vnder ambition, and prodigalitie: in  
both

both those, all the bad effects named before will certainly follow, all the curses denounced are to both these sorts of men certainly due. In other some it is as an unwelcome guest that intrudes himselfe, it is like a bad tenant that is often warned to goe out, and will take no warning, it is not suffered to haue command, but it is striuen against, resisted, complained of, and hath many a supplication put vp, and many a suit commenced against it, in the Court of heauen, for vsurping in another mans right. To such it is exceeding cumbersome and tedious, and doth them manifold much annoiance, but yet it can neither produce those vile effects, nor bring in those horrible curses. In a word, some haue it, and doe beware and take heed of it, as a disease that is applied with medicines. These it molests, but kills not. Others haue it, and neuer suspect, feare, nor take heed of it, as a disease that a man carelessly lets goe without medicining: to these it is not so toilesome, but more dangerous; for it slaies their soule, by bringing forth those bad fruits before named. And thus as plainly as I could, I haue shewed you what couetousnes is in

the very nature of it, considered without respect of the degrees thereof.

Now I come to shew you the marks The signes and tokens of it (which was the second of it.

thing I promised, to the end men might know themselves) by which a man may also see in what measure or degree this sin is in him; for if these things be found in his life, rarely and seldome, then couetousnes hath some secret and vnknowne allowance, through the deceitfulnesse of his heart, but it is not wittingly and wilfully maintained: if they do appeare often and ordinarily, then couetousnesse rules there, and is by him fauoured, loued, yielded vnto, and obeyed; it is lord of his soule, though perhaps he be so full of hypocrisie as not to see or confesse it. And indeed it is a thing very needfull to shew these signes plainly, because, when out of our euill will we censure other men, we call them extreanly couetous, vpon those grounds which will beare no such accusation. As namely, if they be painefull in their callings, if they haue more dealings in the world then our selues, if they will not giue at what time we would haue them, or such like. But when in our fond selfe.

felfe-loue we are to ſpeake of our felues we will not dare to conclude, that we are very couetous, no not vpon the ſounded grounds and ſureſt proofes.

To returne therfore to the point. There be ſoure ſure and infallible ſignes and markes of this vice, which do as certainly proue it to be in the ſoule, as the yellow haire in the Law did the leproſie, and as  
 1. Carking. the carbuncle doth the plague. The firſt of theſe is carking and caring, which is note moſt eaſily ſcene and felt in men of lower place; for as ſome diſeaſes haue their diuers ſignes, in diuers conſtitutions, ſo haue alſo ſins in diuers conditions and eſtates, diuers markes to know them by. Now this carking is for men of meaner eſtate, principally to trie themſelues by. He that doth grieue and moleſt himſelfe for the feare of want and miſerie to come hereafter (for that is a proper deſcription of carking, it is ſorrow conceived vpon the doubt and ſuſpition of that need that may come) the man, I ſay, that doth ſo vex and trouble himſelfe, is in that degree couetous that thus grieued. For the affections of our heart, are in their ſeueral working ſo ioyned and linked together,

gether, that the working of some wil not  
appare, but vpon the precedent working  
of other. No man can inordinately sorrow  
for feare of wanting that in the future  
time, which he doth not inordinately de-  
fire for the present time. And for this  
cause our Sauour Christ, where he in-  
tends to ouerthrow couetousnes, both in  
this Chapter, in the sequell of his speech,  
also in Marth. 6. falles vpon the matter  
of carking, and dwelleth much vpon that, Marth. 6.  
saying: *Care not what you shall eate, what  
you shall drinke, and what you shall put on :*  
and after, *care not for tomorrow;* bringing  
also many reasons to that purpose, as  
well seeing, that this sin and couetousnes  
do alwaies go hand in hand (in the poo-  
rer sort chiefly, and sometimes also in the  
wealthie) & that those arguments which  
are of force to beat downe the one, are fit  
and able to subdue the other too. And  
therefore also in the Parable, he calls co-  
uetousnesse by the very name of the *cares*  
*of this world :* because wheresoeuer it is  
strong, there it doth incumber the heart,  
and pester it vp with a throng and multi-  
tude of most noysome carkings. So then,  
many man doe find himselfe to stand so  
disposed

disposed in mind, that hauing enough for the present time, yet he doth enter his heart, breake his sleepe, disquiet himselfe, and turne into gaule, that comfort which he might haue in his life, by this vnprofitable and ouer-reaching thoughtfulness: Ah how shall I do, if a deere yeere come? how, if I haue so many children? how, if I liue till I be so old, or till I be lame or blind? sure I shall spend all, I shall consume all, I shall be vndone, I shall be a begger, and come to great want and extremitie, and such like terrible dreames if any man, I say, stand thus affected, these things do most rankly fauour of couetousnesse: this vice playes the Lord and Tyrant in that mans soule. When he that is not assured of life till to morrow (nay, that ought to be readie to depart this life before to morrow) will thus turmole himselfe with fruitlesse and vnprofitable feare, about that which his dreaming conceit tels him may befall, many a day, nay many a yeere after, (so not suffering himselfe to be free from a burthen, when he may, because he feares he shall not be free when he would) this man is most no-

toriously

intensely and violently couetous, and so must know himselfe to be, whether he be rich or poore.

A second note of couetousnes, is nigardise, which is the fault that *Sala-* 2. Nigardise.  
*mon* points out, when he saith; *He that* Prou. 11: 24.  
*spareth more then is fit.* When a man is so ouer-charie of his wealth that he cannot suffer a graine to be diminished from the heape thereof, (with any willingnesse) no not then, when good, iust, and reasonable causes do require expence: when he keepes his wealth to feed his eye, and sees his money to looke vpon: this is a fit that proceedeth from the desire of earthly things ouer much, and doth plainly declare an excesse of that humor. This the wise man setteth out, when he saith; *There is an euill scene vnder the Sunne,* Eccles. 6: 1: 2:  
*man to whom God hath given riches and treasures, but he hath not the power to eate thereof.* This neerenesse, and immoderate saving, sheweth that a mans soule hath the dropsie: and that not alone when it groweth to such extremitie, as a man will pinch and deprive his owne person, and his wife, children and seruants, of those comforts and benefits that he might en-

ioy, but euen then also, when a man is pinching towards the poore, and so closetted, that he will not part with a part of his substance for the reliefe of those which are in need and necessitie, by him (which is indeed the true end, why God giues to one man more abundance, to another lesse) euen this hardnesse, I say, to the poore and needy, doth proue a man to be very dangerously couetous, though he do neuer so liberally (yea and perhaps ouer-liberally) bestow vpon himselfe; of which wee haue a cleere prooffe in the words of the Apostle, that saith; *Who soeuer hath this worlds goods, and seeth his brother want, and shutteth vp his compassion from him, how dwelleth the loue of God in him?* That man, you see, that is so much giuen to hold and keepe, as when God calls for it to relecue the distressed (comming as it were to borrow, in and by them) he will say him nay, and turne him away emptie, or poorely serued, the loue of God doth not dwel in that man (what focuer shew he may make) and therefore consequently, the loue of this world hath taken vp the holt of his heart. I doe not meane (neither doth the Apostle) that he

which



which giues not to euery vagrant rogue,  
or idle begger which comes to his doore,  
or meetes him in the way, may presently  
be tearmed vnloving and couetous: Nay,  
there be two sorts of poore, Gods poore,  
(whom his hand crossing them any way,  
hath brought to want, though they be la-  
borious and thriftie) and the diuels poore  
(upon whom theirowne idleneffe, riot,  
and sinfull courses haue forced necessity.)  
Now for these last (ynlesse they will settle  
themselves to labour, and liue honestly)  
they should be relieved with punishment  
and correction, and helped out of their  
sin, not maintained in it, by abusive mer-  
cie, or rather foolish pitie. But the former  
sort of men are those, whose case we  
should pitie and tender as our owne, and  
therefore both open our hearts in com-  
passion, and our purses, according to our  
power in liberalitie, to succour and to  
helpe them. Gods poore must haue Gods  
almes; and for those that in such cases can  
go slincking, and trudging away, not ex-  
tending their charitable contribution, to  
the refreshing of their bowels, and com-  
forting their hearts that are pressed with  
want: they must either giue the Apostle

the lie, or confesse, that the loue of the world hath choaked the loue of God, and of their neighbour, in them. Yea what soeuer any needfull thing doth require to be at some cost and expence, (either for the maintenance of Gods worship, or of the common good, as in publike fees, payments, and the like, but chiefly for workes of mercie) then to mutter and grudge, and murmure, and pinch, and hang backe, and complaine; is a certaine signe of an heart greedily disposed towards earthly things. He that thinks himselfe overcharged by such expences, is certainly ouercharged with worldlines. As he is prodigall that spends when his diuell and his lusts call for it, so he is vnthrifous, that spares when God and good vses call for it.

3. Too much busines in the world.

*Prou. 13. 4.*

The third note of couetousnes, is to clog a mans selfe with too much outward busines, and to prosecute these earthly affaires ouer eagerly. When a man falls into that sinne which *Salomon* forbids, saying *Toile not thy selfe to be rich*: then it is full that he hath cast his eyes vpon that which is nothing, that is, set his desires strongly vpon those outward vanities that

have no true substance in them. If any  
man forget the rule of the Apostle *Paul*, 1. Cor. 7. 31  
that bids vs vse this world as if we vsed it  
not: and fall to such immoderatenes in his  
dealings as if he had neuer heard of a bet-  
ter world to prepare for: it is an vnquesti-  
onable truth, y<sup>e</sup> he desires y<sup>e</sup> things of this  
world more then he should do. Now, then  
any mans busines is ouer plentiful and ex-  
cessive, when the multitude thereof doth  
hinder him from the careful and constant  
performing of all or any of the good du-  
ties appointed by God, for the saluation  
of his owne, or his families soules. For  
the Lord hath composed man of two  
parts, the one a body, (which is fading  
and mortall, to liue here for a few daies,  
and then yeeld to the stroke of death and  
of corruption) the other a soule, (incor-  
porall, spirituall, immortall, which cannot  
die, nor suffer corruption). And the Lords  
will is, that a man liuing here in the body,  
should make all carefull, wise and godlie  
provision for his soule, that that depar-  
ting hence out of the bodie, may not bee  
cast into the torments of eternall venge-  
ance (which are prepared for such as in  
this life vse not all good diligence to es-  
cape

cape them) but may rather enioy its position in that euerlasting and vnspeakeable blisse, which is also made readie for them that do constantly and with honest hearts vse the meanes to attaine the same. And the meanes of attaining this happines, are faith and repentance, and the continuall encrease of these graces, by praying, reading, and meditating in the word, and good conference daily; as also hearing the word preached when occasion is offered, and sanctifying vnto the Lord for these vses euery seuenth day. For the former of these, are to the soule as him that hath a true liuing soule, (as he may so tearme them) daily repasts and meales, wherewith his inward man is strengthened and refreshed, growing daily from grace to grace: the latter, that is, the celebration of the Sabbath, is as I may say, a solemne feast day, and a great banquet for the soule, wherein all bodilie labours so farre as mercie, necessitie and comelines will permit, being set apart, the soule should haue libertie after a more then ordinarie manner, to solace and delight it selfe in God, and feed vpon Iesus Christ, in the word and Sacraments, and

other

other holy exercises, that it may grow fat, and well liking in all graces, and chieflie faith and repentance, the two principall graces.

And this last duty (I meane the sanctification of the seuenth day) whosoever goes about to make meere ceremonial, or onely politicall (depending vpon the will and ordination of the Church not of God immediately) shall shew himselfe exceeding iniurious to the morall law; and by breaking or taking away one of those ten linkes wherewith it drawes vs forward to all obedience, shall vtterly weaken and frustrate the power of the rest also. For if that which was spoken by the same mouth, at the same time, to the same hearers, in the same manner that the rest: as also written in the same tables of stone, deliuered by the same hand to the same man, to be kept in the same arke that the rest; haue not the same authoritie, as large, as powerfull, as lasting, as durable as the rest, what is there y can winne equall authority to two lawes? And if the authoritie of all be the same, doth he not cast downe all, that will abrogate one? or can any man separate those things that

God hath ioyned together? Neither indeed were it more Christian liberty, (for our best liberty is the seruice of God, & to be bound in conscience therto, is the best freedom, seeing our harts are known to be so carnall, that (were it not for this bond) we should euen drowne our selues in the thoughts and affaires of the world, & not giue one day of an hundred to the Lord and to our owne saluation wholly and intirely.) This were not, I say, more Christian libertie, but more licentiousnes then had the Iewes, that it should be left to euery mans choice, whether hee would yeeld vnto the Lord each seuenth day yea or no: and this whosoever doth take to himselfe shall find a very slow growth, if not an vtter decay, of the sanctifying graces of Gods spirit, whatsoeuer running and disputatiue knowledge he may get to make any thing seeme lawfull or indifferent, that his vnsound iudgement or corrupt affections would haue to bee so esteemed.

Now these being the meanes of Gods owne ordaining to attaine sound grace here, and glory hereafter (daily to pray, reade, and meditate, and confer of good things,

things, and weckely to sanctifie the Sabbath) he that doth so surcharge himself or his family with outward busines, that he hath not leisure daily to performe the daily duties, and weckely, that weckelic dutie, in such conscionable sort as God doth require at his hands, for a purpose so profitable and most excellent: cannot denie that he loues the world too much, being that hee seekes not, (as Christ commands) first the kingdome of heauen, but first the worthlesse things that this earth can afford; and leauing that which is the true and proper end of his being here, (namely, to get grace and saluation) imployes himselfe too much about that which was but a secondary end, and to be done only by the way, so far as might bee helpfull to the former, and no further. Euery man will yeeld, that he desires earthly things inordinately, which desires them more then eternall life: and it is as certaine, that hee rather wisheth wealth then eternal life, which suffers the means of attaining that, to shoulder out and exclude quite, or else driue into a very narrow corner, and small roome, the means of attaining this: for the desires  
rule

rule the actions, and that a man longer  
 most for, which he most labours for. As  
 he that suffers hawkes, hounds, and vns  
 (though in themselves lawfull) pastimes  
 so to deuour his time, that he hath little  
 or no leisure for the performing of the  
 forementioned religious duties; is con-  
 uicted before all vnpartial Iudges, to be a  
 louer of pleasure more then a louer of  
 God: So he that suffers buying, selling,  
 bargaining, reckoning, traueilling, and  
 any such businesse (lawfull in it selfe, but  
 vnlawfull in the immoderate vse of it) to  
 rob him of leisure for the same exercises;  
 must needs be condemned to loue wealth  
 more then God, by the verdict of any  
 man that will speake the truth, according  
 to his conscience. And therefore bee  
 noted as a sure rule, that euery man is  
 that measure couetous, that ouer-work-  
 some & laborious about worldly things;  
 and in that measure ouer-laborious, that  
 he suffers the plentie of these things to  
 withdraw him from the conscionable,  
 constant, and holy performing of better  
 things, tending more directly to a better  
 life.

Now followes the last note of con-  
 uictiousness,



conscience, and that is vniustice, or the  
vse of iniurious and indirect meanes to  
get wealth. For must it not needs be yeel-  
ded, that hee desires wealth too much,  
which will dig to hell, and fall downe to  
the diuell for it? And what else is it, but a  
falling downe to the diuell for it; when  
a man doth put the regard of obedience  
to God, of charity to his neighbour, of  
honestie in himselfe, behind the respect  
of enriching his estate? to al which things,  
he doth not manifestly prefer money that  
will doe wrong to winne it? God forbids  
wrong, charitie, honesty, and euery mans  
conscience forbids it, only the diuell and  
lucre command it: Is he not worthie to  
be called a money-slaue, and a slaue to the  
diuell, that will disobay all these, to serue  
the desire of being rich? for is not euery  
man his seruant to whom hee doth  
obay? And doth he not obay lucre abiect-  
ly, that will rebell against the most high  
Lord, and the conscience his officer, for  
these things sake? So then euery man is  
so farre forth couetous as vniust in his  
dealings.

4. Vniu-  
stice: of  
which,

1. In gene-  
rall.

Now all those practises are vniust and  
vnequall, which be not conformeable, to

two generall rules set downe in scripture that by them we might square out all particular actions. The first is, to doe every man as we would haue him doe to vs. Not as wee out of our disorders and distempered passions would sometimes be, sometimes onely say we would bee; content to haue another deale with vs; so we may deale with them: but what in the true sentence of our iudgement grounded vpon due and deliberate consideration of the things wee would prooue of being done to vs, that we may doe to our neighbours, so that whatsoeuer thing a man would condemne in his iudgement, not in his passions, being offered to himselfe, that is wrong and iniquitie, if he offer it to another.

Gal. 5. 13.

1. Cor. 13. 6

The second rule is, *to serue each other in loue*: for *loue seeks not it owne thing*: meaning onely without regard of another, but doth so equally & indifferently consider another with it selfe, that it would not profit it selfe with his endamage-ment. Therefore whosoever is wholly possessed with selfe-regards, and hath his eyes so fixed vpon his own aduantage, that he cannot look vpon another man with any

then regard of him; this man in all such dealings walkes iniuriously, because vncharitable, and shall bee condemned (though not by the strict law of humane iustice, yet by the perfect rule of Christian charitie) for a wrong-doer. And by these two rules wisely applied to each seuerall action, it will be easie to spie out iniustice, though it hide it selfe vnder neuer so faire and colourable pretexts. But we shall not haue sufficiently pressed this (see, if we deale with it alone in such generall tearmes; wherefore it is our purpose to speake more particularly thereof, <sup>2. In particular of</sup> and leaving these practises that are of all such vniustice as is found. men condemned as odious and vile, and practised alone by the vilest men in corners and in darkenesse (such as are stealing, robbing, forgerie, and all manner of couensage, so termed:) we will speake of those which haue been practised in the world vsually, with more applause and in the Sun-shine; yea and some of them perhaps also defended, as if they did not deserve the censure of vniustice. And because the things be many whereof we must speake, we will ranke them into certaine heads (according to the nature

of

of the subiects in whom they be most often found) for the reliefe of our owne and your memories. Some wrongfull actions therefore are found in ministers of iustice, some in ministers of the Gospell, some in trades-men, some in land-lords, some in all men without respect of their severall callings; of all which, we will speak somewhat in order, and briefly, to the intent that by them, euery man may (as we hope, euery Christian man professing religion will) search himselfe to the quick, and vnpartially.

**In Ministers of Iustice.**

**v. Taking a gift.**

First then, for ministers of iustice, (by which name I tearme all those that haue any thing to do in the administration of publike equitie) in them, vnlesse they be carefull, there will be found very often three notorious points of wrong through the desire of gaine. The first is bribery, or the receiuing of gifts, though it be from the innocent, to haue hearing and iustice. For a bribe, is any gift taken by him that hath to deale in matters of iustice, of those which are to come vnder his censur, whether for matters penall or capitall, whether they be offenders, or not offenders. And therefore the holy Ghost ha

Exod. 29.8.

flady

flady forbidden to them the receiuing of any gift at all: and in more then one or two places, hath cried out against those that loue gifts, and take gifts. A gift of this kind is a thing of very ill name and note in the writing of the Spirit of God, who shewes his dislike and anger against by linking the bribe-taker with the hypocrite, both in sinne and punishment, saying: *The congregation of the hypocrite shall be desolate, and fire shall deuoure the house of bribes,* Iob 15.34. This doth euen as it were build a nest for vniustice and falsehood, wherein she may come with allowance, hearing, and entertainment, to sell her subtill and craftie deuices and lies for the forestalling of a true narration, that might else cleere a case to the full. This filles vp the eare with the earewax of partialitie, that truth cannot haue licence with approbation to shew her selfe and speake for her selfe, vnlesse she haue a golden earepicke first. And therfore god himselfe saith, *That it blindeth the eyes of the wise:* let a man haue neuer so much skill and knowledge in the law and offices of Iustice, if he suffer this dust of a flady, so be scattered in the eyes of his iudge.

Exod.23.8.

iudgement, this will surely follow: his eyes will (as I may say) water and twinkle, and grow worse and worse, till at length he can see nothing, but become as blind as a mole or bat. And in this kind of gaine must needs in Gods count, be as stolne goods, for the person receiuing the same, hath no manner of right or interest into it. For if the man that giues it be innocent to the knowledge of the Magistrate; he should haue his cause heard and sentenced aright, euen for his innocencie sake, though he gaue nothing. If the Magistrate haue him to bee nocent; a world of good should not keep his sin from being knowne, and punished. If the Magistrate do not yet know either his innocencie or faultines: he should not make himselfe blind with a blinding gift, before he come to looke vpon the cause. And many thinke that the will of the giuer doth transferre right to him that takes in the case; he must know himselfe to be deceived in so thinking. For it is not a pure voluntarie will, but forced; because he knowes the humor of the man to be such, that he will not do right vnlesse he be

red to it. Euen as a man is willing rather  
to giue his purse, to the purse-taker, then  
to venture his life or lim: so is he to giue a  
bribe to the bribe-taker, rather then ad-  
venture his cause. And therefore I dare  
boldly say (and the God of heauen will  
iustifie my words at the last day) that a  
sheefe hath as much true right to the mo-  
ney that he takes by the high way, as the  
Magistrate to the gift that he takes euen  
of the innocent partie for a day of hea-  
ring, or the like: yea though it come not  
immediatly vnto his owne hands, but be  
giuen to the wife, or sonne, or seruant, or  
friend by his appointment or allowance;  
which is but a little more cleanly conuey-  
ance of a bribe. Should Iustice be made  
as an hackney, that stirs not out of doores  
but for hire, or as a mercenarie souldier,  
that will not draw his sword but for his  
pay? A second thing incident to this cal-  
ling, is peruertering of Iustice for a reward,  
which is a thing different from the for-  
mer; for a man may bee said to take a  
bribe, though he passe true sentence, and  
do Iustice for it: but this that I speake is  
worse, when a man will go against equi-  
ty, for wages sake, and this the Scripture

2. Peruer-  
ting iustice  
for reward.

D

doth

doth also plentifully condemne in many places. If the Iudge for some thing that he hath alreadie receiued, or hath couenanted, or hopes to receiue hereafter, for him or any by his procurement, will find a knot in a rush, and condemne the cause which hee should maintaine, but maintaine that which he should condemne; or if those that are to plead and declare matters in that truth which they see in them, will, for an ouer-abundant fee, set a faire colour vpon a false cause, and paint ouer a lie with shewes, that it may seeme truth, (as by concealement of some circumstances and the like) to delude right; (which is, to call euill good, and good euill; light darkenes, and darkenes light; a thing that the holy Ghost cries wo vpon, whatsoeuer the wit of a couetous man can say, to make it seeme lawful) or when other officers that haue the execution, or helping to execute orders, will for a piece of money find out delayes and shifts, and devices, (as for example, frustrating or changing the order or decree, in setting it downe, and twentie such other waies that I know not, but their consciences can tell of that practise them, and God doth



doth also see) all to shield and defend the wrong doer from the verdict that equitie hath passed against him; these, and euery of these practises, to peruert iudgement for aduantage sake, are notorious and palpable wrongs, and such as euery man would condemne and abhorre, if they were offered to himselfe.

And of this kind is that fault, (I hope I shall not be thought ouer bold in reproouing so plaine a sinne) which is too vsuall in Ecclesiastical courts, and is commonly called commuting of penance, when a man that hath offended the congregation by some publike crime (by the publike acknowledgement whereof, he ought both to further and witnes his repentance, for the satisfaction of the rest) shall for a summe of money find this fauour, that his cause shall be shuffed vp in a priuate chamber, and before a few, and shall be quiet and hush; this is foule iniustice, this is nothing else but to make a siluer cawsey for sinne to passe through the world vpon it drie shod. For who will not take his full libertie in sinning, if that he know his wealth will beare him out therein?

## 3. Extortion.

A third action of vniustice in such, is extortion, which also the lawes of the Land do forbid. When he that hath his allowance allotted him for his paines, in such measure as is thought by the law competent (which also he may very lawfully and iustly take, so that he performe his dutie for it) whē such one, I say, wil do nothing, or as good as nothing, vnlesse this fee bee doubled, or perhaps tripled, or perhaps will take fees on both sides, one to speake, another to hold his peace, or speake nothing to the purpose; this is vile vniust dealing, the eye of nature can see it, the eye of grace can abhorre it, this is to take that which is none of ones owne. If any present, haue or do offend in these or any of these points, or any like to these, be it knowne to him, that he liues vniustly and couetously, and these actions shall stand vp before God and the world at the last day, and witnesse against him, saying; thou diddest harbour this couetousnesse which Christ condemnes, thou art the couetous man which the Scripture saith cannot go to heaven.

## 1. In Ministers.

Now come we to such vniustice as is found in Ministers of the Gospell, as a witnesse

witnesse of their couetousnesse, for God  
and man would cry shame vpon vs for  
partialitie, if wee should not taxe this  
sinne in men of our owne coate, as well  
as others; seeing all the world can te-  
stifie, that it finds harbour in them also.  
Now the first sinfull and vniust course v- 1. Simony.  
sed by Clergimen, is called Simonie.  
When a man buies a Church-liuing, hee  
shewes himselfe to serue couetousnesse in  
the same, not God, because hee comes in  
rather by the helpe of money, then by  
the calling of God. And not alone is  
this sinne then committed, when men  
be such bunglers in managing their  
matters, that the law will catch hold of  
them: but then also when there is art  
in sinning, and as we say, craft in daubing,  
when the man that is desirous of liuing,  
doth not come with a downeright bar-  
gaine, for feare of law: nor saies; Sir, if  
you will bee my friend, and helpe me to  
such a benefice or promotion, I will giue  
you so much money, or yeeld you, or your  
yonger son, or your seruant, or friend, so  
much commodity out of it, and so forth:  
either in great good wil (to his owne  
benefitment I meane, not to the patron)

will send him some goodly gift: or else in good earnest will lay some wager with him, purposing to lose the wager rather then not winne the living: or else will sell him too good a peniworth in some thing, taking farre lesse then it is worth, or buy something of him, for much more then it is worth: or vse any such like tricks to delude law, and cosen equitie: these deuices bee also simony, as odious in truth as the most plaine kind of bargaine that can bee made; vnder which ranke also comes for the most part, that vsual course of buying aduowsons: for he that buies, must sell, that euery man knowes, or else hee must liue by the losse, which men of this stampe will seldome or neuer doe if they can chuse. And in this fault, the patron hath as great a share as the minister, yea and greater too; because the fountaine of the fault is in him; for if he would giue freely, no man need to buy it, and he should be able to discern that such a conuetous harpye, as is willing to pay for it, were in no sort fit for the place, and therefore should in no sort bestow it vpon him, much lesse set it to sale to him; being that the lawes haue committed this care

to his charge, not that he should make a commoditie of it, for then it had bin fitter to giue it vnto poorer men, whose low ebbe did require to bee filled vp by such helps, and not as it is commonly to the Lords of the places, whose reuenues if they were not grosslie, either couetous, or prodigall, might well suffice them: the lawes, I say, haue laid the care of presenting a fit man, vpon him, not because hee should passe it ouer to another for mony, or himselfe make a gaine of it; but because he should doe faithfull and profitable seruice vnto the Church & common-weale, in providing a man of good parts and competent gifts, as being thought the most of abilitie to iudge of such an one, and to seeke him out. Here therefore a couetous patrone, and a couetous minister, must bee content to diuide the fault betwixt them, and endure to be called vniust and worldly, for making bargain and sale of the maintenance of Gods worship.

A second fault, and that farre more notorious in men of this rank, is, when they doe feed themselues, and not the flocke, but (contenting themselues with the name of Ministers) either through idle-

2. To feed  
themselus  
and not  
the flocke.

nes, or disabilitie, doe seldome or neuer drive the sheepe of Christ, to the greene pastures, and still waters that he hath provided for them. When a Minister hauing but one liuing, (either because hee is vnlearned and cannot, or slothfull and will not, be at so much paines, or else because hee lies in the wind to sent out further promotion, and so is taken vp in other places about other busines) neglecteth to breake the bread of life vnto his people constantly and ordinarily each Sabbath day: or when a minister taking vnto himselfe more charges then one, which it is impossible for him to discharge, leaues one (or it may be two) to the blind guidance of a simple fellow that can do nothing better then the meanest of the parish but reade a little, and then goe with them to the alehouse for company when all is done. When, I say, such a thing as this is done, it is of all the particular vniustices which I haue named, or shall name, the most abominable to God, and ought to bee so accounted also amongst men. For the Church-liuings are as it were, the reuenues of Iesus Christ, and his endowments, to be disposed by him: and  
it

It is his order that those should live of the altar, not which loiter, but which labour at it, and therefore those that labour not, have no interest from him to eate of the fruits; and if they presume to doe it, they fill and fat themselves with stolne and ill gotten goods, which though they taste sweet in the mouth shall proove gravell, yea wormewood, yea poison in the bowels. Now the labour that the holy Ghost requires at the hand of the Ministers of the Gospell is apparantly set downe in Scripture, that no man can without wilfulness be ignorant of it. *Goe preach, and baptise all nations, teaching them to observe all things that I have commanded you:* And againe, *Wee unto mee, if I preach not the Gospell:* And againe, *I charge thee before God, and before the Lord Iesus, who shall iudge the quicke and dead at his appearance, and his kingdome; preach the word in season, and out of season. Reproove, exhort, rebuke, with all long suffering and doctrine.* How often? once a quarter or a moneth? No, but *be instant in season, out of season.* But what is this preaching that you require? Is it to reade a few Chapters and prayers and there an end? No; but to *improove, rebuke,*

Matt. 23.  
19. 20.  
1. Cor. 9. 16  
2. Tim. 4.  
1. 2.

*buke, exhort, with all long suffering and doctrine.* This preaching is the right interpretation and application of the Scriptures, which *Paul* calleth *the right diminishing of the word of truth*, as a workman that needs not be ashamed, when the meaning of it being cleared, it is applied to the severall uses of the hearers by exhorting, reprooving, comforting, convincing, &c. for all which it is profitable. For howsoever, in some generall and large sense, (as the heavens are said to declare the glorie of God) no man will denie but reading a chapter may be termed preaching, that is, an open publicatiō of the wil of God; yet that reading a chapter shuld be that preaching which the apostle doth so earnestly cal vpon *Timothy* to performe, and Christ doth so strictly inioync his Apostles, and which indeed doth distinguish a minister from another man, being lawful for none but for him, this, I hope, no man will be so void of common sense as to affirme: for then what need wee be at charge to get men of gifts? a child of 10. or 12. yeeres old might doe that euen very distinctly to the great edification of the attentive hearer: neither needed there any cōmandement



commend to *Timothie* to give himselfe to reading, that hee might performe such preaching, for wee hope hee could reade readily at first sight, without conning it before hand. Yea, the Eunuch as very a novice as he was in religion could make a distinction of these two, for hee could reade himself, yet he calles for a preacher, saying, *How can I understand without an interpreter?* This preaching then is to expound and applie the word to mens consciences, and is one part and that the chiefe of the Ministers dutie. Another part of his function is, to reade the word unto them publikely, as did the Levites in former time, for God forbid, we shuld disallow this so profitable and comfortable an ordinance, because many content themselves with this alone. And another part is, to pray with them, and bee as it were their petitioner to God in publike. Another is, to administer the sacraments of baptisme and the Lords Supper. Another part of his dutie is, in private to over see their waies, comforting the weake, strengthening the feeble, and admonishing the unruly, that so hee may give a good account to God for them, who will require

1 Tim. 2.

15.

A. 8. 31.

require them and their blood at his hand. Now he that feeds vpon the liuing, and doth not diligently endeauour in his owne person to doe these things which God calles vpon him to doe, he is a loiterer, hee is an hireling, he is a timeseruing prophet whom the Scriptures crie out against, hee is one that doth vse coloured couetousnesse, and makes those orders which he hath disorderly taken, nothing else but a cloake, vnder the shelter of which he may fill his greedie desire with wealth and promotion, seeing he perceiueth no more readie way to rise in the world.

To take Gods wages, and not doe his worke at all, or else negligently, is a great and a cursed wrong, and so much the more hurtfull then other wrongs, by how much it doth more neerely and dangerously touch the soules of men, who must (for any thanke that is due to him) perish for euer; when the foolishnesse of preaching, the meanes of God appointed to saue men, is not vsed by him the Minister, whom God sets as a watchman, and puts in trust with such a weightie employment. And all such men, shall haue the blood

blood of the parties perishing through their default, required at their hand, whose lips should haue preserved knowledge, but did not. It behoued me to haue my nostrils strangely stopt with a poze of prejudice, if I had not smelt these practices to sauor ranckly of couetousnes, and to haue had my mouth basely musled with partialitie, if I had not freely reprooued them. And therefore if any in the Ministerie be present, that vseth these courses to enrich himselfe by, be it knowne to his hee, yea to his soule, that these finnes shall rise before God, with the assent of his owne conscience, and with a loud and shrill voice, proclaime in his eares, to his shame and confusion, if he repent not: Thou hast harboured this couetousnesse that Christ bids beware of, thou art the covetous man, that canst not inherit the kingdome of God.

Now let vs proceed to Trades-men, 3. Trades-men. who are occupied in buying, and selling, and shew what indirect courses are incident to their place, as testimonies of a worldly heart.

The principall are these. First, to vse <sup>1. False</sup> false weights and measures, that is, when <sup>weights and mea-</sup> the sures.

the weights and measures by which they buy or sell, either are not of the same content, extent and heft that the law requires they should, and they are by custom taken for: or if they be, yet there is cosenage vsed in applying of them, by iogging, shaking, turning, and swift conveyances, that I cannot name, but mens hearts can tell that vse them, and so also can the Lord that sees the heart. Now such, the light of nature loathes, and God condemnes with a woe, and saith, False weights (and they be as bad as false that are falsely vsed) are an abomination to the Lord, and he would not abhor them, if they were not vniust.

**Prou. 11. 1.**

**2. Insufficient wares.**

The second is, to sell, corrupted, false, sophisticated, and insufficient wares, such as are not in qualitie as good, or in substance the same, that the seller would haue the buyer to take them for; which sinne is most grieuous in Apothecaries, because there it may also haue a spice of murder mixed with vniustice, and for such dealing as this, seeing euery man will exclaime, and grudge against it, being offered to himselfe, we will seek no other prople but his owne confession, to

con-

condemne it in himselfe, especially seeing it is a plaine defrauding or circumventing of ones brother, which the Apostle forbids, 1. Thessalonians 4. 6. saying: *Let no man defraud his brother in any matter.*

The third is, to engrosse, or forestall, <sup>3. Ingrossings.</sup> that is, to buy vp any commoditie before hand, when it is, or might be cheape, to the forcing of a future dearth, that so he may make his gaine at his pleasure afterwards. It is lawfull to buy vp the ouerplus of any commoditie (I meane the residue, when mens turnes are serued) in the time of plentie, as *Ioseph* did, that a man may haue it to helpe the common-weale in the time of dearth, with some good and moderate gaine to himselfe also; but the ingrosser, in stead of laying vp the superfluitie of plentie, to preuent and helpe a dearth; doth hoord vp the store of plentie, to procure one, which is to cut the throat of the common-weale for his own advantage sake: And therefore *Salomon* saith, *Him that hoords vp corne, the people shall curse.* And seeing the same reason is in all things in their degree, I may say the worst of all, the ingrosser shall be accursed,

Pro. 11.26;

fed, and he could not be so, if he were not vniust.

4. To abuse  
the simpli-  
citie or ne-  
cessitie of  
men.

A fourth thing iniurious in such men, is, to play and prey vpon the necessitie or simplicitie of men, either in thrusting a thing vpon them for much, that a mans selfe knowes to be worth little; or in getting a thing from them for little, which he knowes to be worth more; because they know not the thing, or else must needs haue it, or part with it. In a word, any exacting of too much, or giuing too little, chiefly when we abuse the ignorance, or the need of our neighbour to this end; is to serue ones selfe in selfe-loue, and not his brother in loue, and therefore is vniust. Now if any aske how I can informe their consciences, concerning the increasing or diminishing of the price: I will referre them to the first generall rule forenamed, and wish them to aske as little, and offer as much as themselves, if they were in the same case, would willingly (not by compulsion) haue taken of them, or giuen to them, all things considered in due manner; to deale otherwise then so, is to deale iniuriously and ynrighteously.

The

The fifth in this condition of people, is 5. To get to get away another mans custome by away another mans  
odde trickes; as for example, to offer and custome  
sell him a very cheape peni-worth (yea or bar-  
cheaper then can be afforded) for once or gain.  
twice, which a man purposeth to fetch  
out at some other time afterwards, when  
he hath gotten him in, and such like, and  
so to take another mans bargaine out of  
his hand, is in the same kind for the buy-  
er, that this named for the seller: for such  
dealing no man can take in good part,  
when it is done to himselfe, and therefore  
the law of nature and God both, do con-  
demne it, as naught and vnequall.

The last vniustice in men of this condi- 6. Vsing  
tion, is to liue by wicked trades, which vnlawfull  
serue directly to the supporting of vice trades, or  
and wickednesse: as for example, by abus-  
ing dicing houses, filthie houses, bow-  
ling alleyes, cockpits and such like places  
of hellish resort, which are as it were, the  
dwels houses of office: the hot and vnfa-  
uourie steames whereof, do prouoke hea-  
uen, and defile the world. And such is al-  
so the abuse of lawfull trades to the same  
purpose, as in Painters or the like, by ma-  
king idolatrous or filthie pictures, as fit

instruments to prouoke spiritual or bodily fornication. So of Stationers, by selling and disperſing filthie and laſciuious pamphlets. And heere the common ſinne of Vintners and Alehouse keepers muſt be ſeuerely taxed, in that they permit brutiſh creatures worſe then ſwine, to ſit and ſwill, and waſh away their reaſon and diſcretion, till the houſe be made a ſinke of filthie vomiting: the baſeneſſe of which men, and loathſomeſſe of which practice, no man would ſuffer within his doores, but that the ſweetneſſe of gaine makes him ready to giue welcome to the blackeſt fiend of hel, that ſhal come with a full purſe and a lauiſh hand to miſſpend the ſame.

Now theſe, or all, or any of theſe if any Tradeſ-man preſent, uſe, be it knowne to him without doubling, that they ſhall all ſtand vp to his condemnation in the preſence of God, and crie out vpon him, ſaying; Thou doeſt entertaine this couetouſneſſe that Chriſt forbids; thou art the couetous man ſo much condemned in the word of God, whoſe ſoule cannot be ſaued, if it ſo continue.

4. In land-  
lords, as

And now muſt I goe on to ſpeake of  
thoſe



those euils in landlords (that hauing much themselves, set or let grounds, or livings, or houses) which do proclaim the soweraignty and dominion of couetousnes in them.

The first is, to racke Rents, and exact <sup>i. To racke</sup> immoderate and excessiue fines, I meane <sup>rents.</sup> not the requiring of more rents the haue bene accustomed in former times to bee payd; for it is doubtles lawfull to improve land; but I meane, lifting them to such an high & vnreasonable rate, that the Tenāt shal not liue any thing comfortably thereby, but in extremity of toile and want, being forced either to vse vnlawfull shifts and bafe nigardice, or else to dashe himselfe vpon the rocke of penurie and need. This is to grind the faces of the poore, and it is that sinne of oppression, so much <sup>Isay 3. 15.</sup> spoken against, in men of this place, by Gods word. Now if any man aske what rule may be set down out of scripture, as a true direction for the prices in such cases? I answer, let him set himselfe in the Tenants place, and what he would the giue (voluntarily, not vpon constraint and extremity) all things laid together, according to the quantitie of the thing, that,

and no more then that, must he take, and not suffer himselfe to be transported by the sweet tongue of euery flattering seruant; and vnsatiabie desire of getting money, to sling away vpon his pleasures, or else augmenting the reuenues for the next heyre. He that will not make himselfe a paterne of his dealing to others, is condemned by his conscience to deale not righteously.

2. To burden the tenant with carriages, &c. more then condition.

The 3. fault of Land-lords is, to burden and lade their tenants with carriages and like seruices, more then was agreed vpon in the couenāt betwixt them, without paying him for it as an other man will do. As for example, to carie stone and timber for his building, to plow land, to inne hey and corne, to fetch fewel or firewood, to remoue houshold stufte, and all this *gratis*. The Land-lord may not challenge this priuiledge ouer the tenant, to make him worke for nothing, where he is not tyed by the condition of his lease, nay nor then neither, if it be vnreasonable, and tend to his vndoing. For this the prophet Ieremiah durst condemne in a king; and therefore I need not feare to condemne it in a Land-lord, of what place soeuer.

foeuer. For so saith he of the king of *Iudah, Iehoiachim* sonne of *Iosiah*: Woe to him that builds his house by vnrighteousnesse, and his chambers without equitie. And wherein stood this lacke of equitie? *He vseth his neighbour*, (or makes him *Ier. 22.13.* serue) without wages, and glues him not for his worke. You see this sharply reprehended by the Prophet long ago as void of equitie, that no man may deride it as a toy of our owne head.

A third vniustice among Land-Jords, is by fraud or might to depriue the tenants of any part of their duties, as of some green, or common, or wood, or such like, that appertaineth vnto them: this is that which the Prophet condemnes by the name of coueting a field, and taking it by force: But much more wrongfull is it, to put them out of all, and plant beasts in their roome. This is to wrong God, the number of whose Saints, and the King, the number of whose subiects they doe diminish. This is further to wrong themselves, upon whom they bring a curse both of God and men, and the world also, the meanes of whose maintenance they doe decrease. Who would doe all these foule

wrongs at once onely that hee may bee counted a man of greater place then were his predeceffors? Now these courses specified, or any of the like kind if any Landlord present accustome him selfe vnto; be it plainly spoken vnto him also, that these his actions; shall make appearance, and giue in euidence against him before the great Iudge, ringing this grieuous outcry in his eares; and saying; Thine heart hath lodged the forbidden sinne of couetousnes, thou also art that couetous man, that so continuing cannot be saued.

Now it comes in the last place to set forth the leaud practises that are common to all men, without respect of their seuerall places, and these are foure.

**Promise  
breaking.**

First, to make deceitfull promises, or to breake promises and couenants. When a man lookes to his profit more then to his truth or honestie; and therefore will make his bargaine or promise in such slipperie or doubtfull words or manner, that still he will find some euasion to pull out his owne necke, when he hath made another to serue his turne; as by pleading that hee meant not so, or so; or that such and such a thing should bee vnderstood; or that

that he hath forgot it, or such like: albeit hee had wit enough to expresse his meaning fully, and plainely, if he had would, and needed not to haue reserued something for afterclaps: yea, and hath sufficient memory, if he had sufficient honestie to beare it in mind too. But chiefly when he wil come to a plaine refusal being destitute of all shifts and excuses, this is monstrous vniustice, which the blind light of nature can see well enough and challenge. For an honest man, much more a Christian, should stand to his lawfull word, though to his owne hinderance, and that according to the true meaning and intent, exprest in his promise, and vnderstood by the partie to whom it was made. A second notorious vniustice, is v. 2. Vsurie. When a man makes a gaine of lending, and binds the partie borrowing, without consideration of his gaines or losses, to repay the principall with aduantage. For whereas there be three sorts of men that vse to borrow, either poore men, whom necessitie driues to it, or vnthrifis, whom prodigalitie driues to it: or sufficient men, that hope to make a commodity of it: It is apparant by the confession

Deut. 15.  
7.8.9.

session euen of those that would seeme to say somewhat for this vsurie, (as if it were not a sinne simply) that it is wicked to lend on vse to the poore needy borrower, for God hath flatly commanded to lend vnto him freely; and for the vnthrift, it is also certaine that hee should not bee lent to at all; for that is to feed his issue with ill humors, and to put a sword into his hand wherewith to destroy himselfe; and thus the vsurers most accustomed and greatest gaines are cut off. Now for the third kind of men, of them to exact gaine vnconditionally, not respecting their losing or getting, is altogether against the law of charitie and equitie both. For the light of nature will not suffer any to deny this principle of equitie; that hee which will haue part in weale, must also haue part in woes; and he that will diuide the sweet, must also diuide the sowre: he that will take of the good successe, must also rake of the bad: and the light of religion will not suffer him that hath any of it, to deny this principle of charitie; that Christians must serue one another in loue, and not themselues alone in selfe-loue; both which principles are directly

directly contrary to the very trade of the vsurer, for he makes sure for himselfe to haue a part only and infallibly in the profit, and therefore serues himself alone, and not also his brother; and for this cause the vsurer is set among those that cannot come to dwell in the mountaine of God, which he should not be, were he not vniust. So then, the vsurer whether he do it plainly or vnder-hand, as men haue a thousand policies to couer their sinne in this respect, must vndergoe the imputation of liuing by wrong and iniury.

A third vniustice in any man, is, to withhold dues from those to whom they belong, as debts, wages, and the goods of orphanes, and such things as haue bin giuen for charitable vses, and the like. These be so openly euill, that I see not how any man can open his mouth with any shew, or colour, to iustifie them. When a man will pay his hireling nothing, but keepe his owne from him by fraude: or put him off with il words, and post him away from time to time: or make him because hee is his tenant, &c. take one or two pence in a day, lesse then others giue; or pay him very grumblingly: who could brook such dealing,

dealing, and not say, he vpon it, it is stark staring wrong? So when a man hath wherewithall to pay his debts, in some measure at least, and yet will breake and not discharge them so farre as it will go, or when being a rich man, he sends away the creditour all to be rated and shaken with ill words, emptie of money, but laden with reuiling speeches, (yea though he haue to discharge it) what man doth not loath to meet with such vsage to himselfe? but chiefly when the fatherlesse child or widdow haue not the portion bequeathed to them, and committed in trust to a friend, seasonably, fully, and readily paid in vnto them, this euery man sees to be bad dealing. In a word, to retaine any part of anothers due, is iniquitie. For *Salomon* hath said, *Withhold not the goods from the owners thereof.*

**Prou. 3. 27.**  
To liue  
vpo tenths  
chiefly,  
not provi-  
ding for  
the main-  
tenance of  
Gods wor-  
ship.

Another vniustice of this kind, is possessing of tenths, or church-livings, specially without any care, to haue the dutie of the ministry faithfully and sufficiently discharged. For not to stand vpon that question, whether tenths be due by Gods law to the minister (which yet I think might probably and sufficiently bee defended, even



even against a cauilling and witty obiection, because the Apostle saying, that hee Gal. 6.6. which is taught in the word, must make him that teacheth him, partaker of all his goods; doth thereby interest the minister into some portion of his peoples substance. Now seeing now other part was euer assigned him, either by the law of nature, or the law of God, but this, doth not it probably at the least follow, that euen vnder the Gospell this is his due?) but I say, not to dispute this question, wee haue another reason to conuince apparantlie, that the tenths cannot, by that true right which will hold good in y<sup>e</sup> courts of conscience, and of heauen, be detained from the ministrie without some full requital o-ther way; for whatsoever hath once bin giuen & consecrated to the maintenance of Gods worship, and the true religion established by him, that is inuested into the person of God, or intailed vnto Iesus Christ (as I may so speake) who will neuer acknowledge any fine, and hath this royal prerogatiue aboue al kings, princes, states and Parliaments in the world; that whatsoever is once his, the same is alwaies his; and whatsoever is giuen vnto him, can  
neuer

neuer be taken from him: neither is there any prescribing against him, seeing hee hath neither superiour, nor law about him, and therefore can forfeit no right; so that it is alwaies destruction to deuour holy things and after the vow to require,

**Pro. 20, 25.** Now that these tithes were giuen and deuoted by men well disposed to the maintenance of the true worship of God, euen before grosse and hereticall poperie had ouerclouded the face of the world, is a thing that I thinke no man wil or can denie. Wherefore the conclusion followes ineuitably, that they be Gods still, and being bestowed any other way then in his seruice to the maintenance of his true worship and religion, are sacrilegiouse taken and diuerted from him, who will auenge the wrong vpon the robber to the vtmost. For in this case in vaine doe men pleade, acts of Parliaments and grants of mens lawes, seeing as I said before, no law can take away Gods right, and it is made his or holy to him, which is once deuoted to the maintenance of his true worship and religion. So many therefore as serue themselves with Church-goods, deale vniustlie with

with God and mens soules, and cannot escape the blot of worldlines, if knowing this, they reforme it not. The last vniu-  
ersitie that I will name as common to all sorts of men, is gameing. Neither let the gamester except, that his riotous humor cannot come within the compasse of couetousnes: for he doth therefore venture vnthriftilly, that he may get more, vnlawfully, and his manner of gaining is most palpablie wrongfull. Hee takes that to which he hath no right at all that can make it his. He pleades none other title but that he won it, that is, plaid better then another, or perhaps not so, but only cast the lot more luckily; and all the wit vnder heauē cā neuer set a colour of lawfulness vpon this plea: *I must haue his money, because I plaid better then he, or threw the dice more happily.* If he alleage the couenant betwixt him and the partie that plaies with him, that is nothing to purpose. For euery lawful couenant is the expressing of some lawfull right that was in nature before the couenant, as the ground thereof, which he cannot name any; and therefore the couenant is vnlawfull, and cannot giue him lawfull possession of any thing.

thing. If he flie to the mutuall will of them that play, let him not vrge that wil, but the ground of it; which is, to get another mans goods: and therefore it is wicked, and cannot be the foundation of a iust couenant. Indeed all will transferring right, must either be free-will (and then the thing so passed ouer is free gift, of which nature he wil not acknowledge the thing that he wins to be, neither can hee call it so if hee would) or else will grounded vpon some lawful and equall consideration, which the gamester cannot for his life make shift to name any: and therefore this will that he speakes of, is either none or naught, and so he plaies the theefe with another, when he wins, as with himselfe when he loseth. And whatsoever man he may be in presence, that accustomes to any of these last named things, for his riches sake, let it be certified to his heart, that these things shal condemne him before the Lord, and say; Thou also doest yeeld to this sinne of couetousnesse, and thou art the couetous man that so continuing, cannot enter into life eterna. Thus haue we at the last brethren, shewed you both what couetousnesse

ness is, and the notes of it, *viz.* carking, riggardice, greedines in dealing, and all iniustice; whether in Magistrates, Ministers, Trades-men, Land-lords, or any men. Bee you exhorted now to deale plainly and faithfully with your owne soules, and by these notes, search, trie, and examine your owne hearts, that you may know your owne estate truly in this behalfe: and be not decciued, God is not mocked. What will it auaille thee to say, I am not couetous, if God will say thou art? shal not his word and sentence stand? and let this be the first vse.

Secondly, let me be bold to reprove *Vse 2.* those men among you, that haue their consciences vpbraiding them with this sinne, by any of the forenamed signes. I cannot be thought to intend a particular inuectiue against any mans person, my disacquaintance with this place, and all in it, will sufficiently defend me from this imputation, seeing I know scarce any of your faces. Nay, beloued brethren, it is the sinne that I desire to make odious and hateful to all men, and not any mans person whomsoever: and as for those that cannot but plead guiltie of this fault, they ought

ought to submit their hearts to the sharpest reproofe, and be content by a bitter medicine to be healed of a poisonfull disease. I know that that is very true which *David* saith; *The cometous bleffeth himselfe*, none more, and his hand hath gotten wealth; no man must find fault with him, that were iniquitie; but by how much he is more sparing to himselfe, by so much must we with more loudnes and vehemencie, sound forth the trumpet of Gods vengeance against him: and let him heare it to his affrightment, if his hard heart would feele any thing, that he is as loathsome in Gods eyes as any, and as subiect to his curse, as who is most subiect. And whereas the prints and footsteps of this enormous crime, are apparent almost euery where in euery condition of men, I must bee bold in Gods name, to pronounce a woe against their soules, and tell their consciences which wil also beare witnesse to my words, that they are as abominable in Gods eyes as the world is precious in theirs. Ah what a shamefull thing is this, that a man professing the Gospell of Iesus Christ, which would be esteemed his faithfull subiect, should

should yet harbour in his heart, and serue  
in his life, this vile traytor which Christ  
hath proscribed long ago, and would  
haue exiled and banished, yea and quite  
chased out of the world, chiefly out of the  
hearts of all that call themselves by his  
name, Christians. Is this agreeable to the  
profession of Christianitie? to haue thine  
hart thus wedded to the world, stil earth-  
ward, earthward, alwaies looking to the  
things that are below: hast thou so lear-  
ned Iesus Christ? Doth he deale so vnlo-  
uingly with thee, as not to giue thee bet-  
ter, more lasting, and comfortable things  
to delight in? or dealest thou not most  
vnlovingly with thy selfe and him, that  
hauing an offer of that most precious  
treasure, ioyest rather to lade thy selfe  
with this thicke clay? With what words  
shal I sufficiently condemne and disgrace  
this folly? it is madnesse, meere madnesse,  
and worse then the worst lunacie that is.  
When wilt thou learne to be ashamed of  
thy selfe, and to blush in consideration of  
thy childish dealing, yea thy wicked de-  
meanor in this respect? Did wee euer  
learne any such thing in the schoule of  
Christ, or in his example? Did his con-

F                      uersation

uerſation euer ſauour of couetouſneſſe? yea,  
 did not he willingly chuſe to want all  
 things almoſt for our ſakes, to teach vs in  
 his owne perſon, that pouertie is no ſuch  
 matter, and wealth no ſuch deſireable  
 things, as we make them in our conceits?  
 Muſt we not then needs blame our ſelues,  
 that haue rather choſen to follow our  
 owne corrupted affections, and the ſinfull  
 faſhion of the wicked world, then his  
 moſt wholeſome direction, and moſt ho-  
 ly paterne? What muſt Chriſt ſay vnto  
 thee when thou ſhalt appeare before him  
 in another world? or art thou ſo very an  
 Atheiſt, as not to dreame of ſuch a day;  
 muſt he not ſtrike thine eare with a chi-  
 ding and vnpleaſant voice, and ſay; Diſ-  
 loyall and vnfaithfull ſeruant, would nei-  
 ther words nor deeds worke vpon thee?  
 I commanded thee to beware of coue-  
 touſneſſe: I commanded thee firſt to ſeek  
 the kingdome of heauen, and the righte-  
 ouſneſſe thereof: I commanded thee not  
 to labour for the things that periſhed, but  
 for the things that endured to eternall  
 life. Mine example alſo taught the ſame  
 things, thou neuer reaदेष्ट of any carking  
 in me, though I had not an houſe to put  
 mine



mine head in : thou neuer heardest of any niggardice, toyling or vniustice in all my life: yea, I did contemne these things, as trifles, not worth looking after, and refused a kingdome when it should haue been thrust vpon me. Canst thou be ignorant of these things without wilfulnesse, or knowing, neglect them, without rebellion? and yet wilt thou call thy selfe my seruant, when thou regardest neither deeds nor words of mine? What could the heathen haue done more, or worse? Say it had neuer been told thee, that there was a God, an heauen, an eternall kingdome; say thou neuer hadst heard, or suspected any happinesse to be found, besides wealth and outward abundance: couldest thou haue been more cold, and drouisie in seeking the one, more seruient and eager in pursuing the other? could my word profit thee no more, to diuorce thee from the loue of this world, to perswade thee of the basenesse of earthly things, and the perfect excellency of heavenly things? Go then, and take thy reward with worldlings. Consider brethren what a most terrible word it will be, to be bid then depart from Christ, to the diuell

and his angels, whether we will or nay; because we departed from him wilfully before, to the world, and it is dung and drosse: and know you, that as sure as God is true, so you shall find this at the last day, a couetous man shall not go for an honest man, or good Christian, more then a whore or theefe. Flatter not your selues with being neither whores nor theeves, harlots and adulterers: theeves and robbers shall as soone come into the kingdome of God as your selues, and yet you know that such shall neuer come there.

But if the couetous man disdain comparison with such foule companions, and thinke himselfe wronged, in that such loathsome mē are equalled with him; Let him heare what S. Paul saith; *This you know, that no fornicator, nor uncleane person, nor couetous man which is an idolater, shall inherit the kingdome of God and of Christ*, Lend thine eare and be affrighted, O thou worldling: is this Scripture, or is it not? Art thou an Atheist to deny it, or one of *Salomons* fooles to despise it? But yet for more assurance, heare againe the same Apostle, saying; *No fornicator, nor idolater,*

*idolater, nor adulterer, nor wanton, nor buggerer, nor theefe, nor extortioner, nor couetous man, nor drunkard, nor railor, shall inherit the kingdome of God. Loe thy companions and fellowes, and know what thou art in Gods account, doth he not tie thee, as a malefactor, in the same chaine, with those whom all the world cries shame vpon, and whom thy selfe doest loath and scorne? wilt thou not see thy selfe also to be a limme of the diuell, because a darling of the world, and as farre from heauen as shee that liues in the stewes, and he that robs by the highway-side?*

Now if perhaps any will stand out and say, he is not a couetous man, let me call God, and the world, and your owne consciences and your deeds to witnes against a number of you, that you be so in extremity. Doe not many of you carke, and pine your hearts almost with needlesse doubtings, and suspicions of necessitie to be hereafter, when your own being is vncertaine, euen for a day : and are you not couetous? Are not many so pinching and miserable, that no mercy, no liberalitie, no bountie can be seene in their liues, and

the time is to come that euer they did voluntarily bestow any thing for the reliefe of the needy, or if any thing, it comes out pinchingly in pence, and two-pences, when God hath giuen it in greater abundance to doe more good; and yet are you not couetous? Doe not a number lade themselues so burdensomely with worldly dealings, that God, and religion, and a better life can find no place in their serious considerations; and that either they neuer pray, reade, meditate, or else so drouisly and coldly, and shortly, as if they thought euery houre ten, til they were returned to their worke; yea, doth not the world encroach vpon the greatest part of the Sabbath in many mens tongues and hands, that would be thought religious: and are you not yet couetous? Is not all vniustice rise? Aske your owne hearts yee magistrates, and answer in secret, but in truth: Doe you not take gifts? Doe you not often force your consciences to think what they should not, and your hands to do what they should not, in defending, sentencing, writing, executing any thing, for a reward? and will you deny that you are couetous? question with your hearts,

ye tradesmen, will they not tell you that you doe engrosse, exact, sophisticate, and vse false weights, measures, and words, and perhaps also more darke trickes, that God seies see, and can tell of: and are you not couetous? Doe not you Land-lords racke your rents, burden your tenants, defraude them, oppresse them, grind their faces: and will you say that you are not couetous? Do not some of you Ministers, come in by simony, and being entered, loyter and neglect a flock or two, seeding the sheepe more carelesly then you would be content to haue an heard of your own swine fed: and are you not couetous? Are they not common things amongst all sorts, to lie, couzen, and breake promise, and shift, to giue your money to vsury, to withhold the goods of others in your hands, to liue by Church-liuings, and care not for the Church: and are you not couetous? I would to God brethren, that these things did not crie out in the eares of the Lord of hosts, and the ordinarie practise of them, like the roaring of many waters, complaine vnto him of our earthlinesse. Yea I would wee did not complaine too much one against another; and

hee that practiseth couetousnesse in one thing, seeke to make himselfe seeme honest, by exclaiming against as bad pranks in others. Magistrates crie out of tradesmen, and they of Magistrates; they of Ministers, the people of Land-lords; almost euery man of another for this sinne, and will you not see it in your selues, and bee ashamed of it? Let me discharge a good conscience, and without feare, tell the couetous man, (I meane him in whom any of these things do beare sway.) that he is a counterfeit Christian, an hollow-hearted protestant, a dissembling professour, that makes gaine his godlines, and his wealth his God: and know thou againe, that heauen is shut against thee as fast, as against the fowlest sinner that the earth holds. Harken, O couetous man, whosoeuer thou beest, and see, that thou shalt surely die in this thy sin, if thou doe not speedily amend it; the loue of the world will pull thee downe to hell, vnlesse thou make hast to cast it off, and bee thou also among the other crue of presumptuous sinners, accursed in the name of the Lord.

But ah my brethren, doe we delight in threatnings, or is it our pleasure to rake in  
the

the wounds of your soule, with the naile of a reprose? nay we desire to heale them, (which we could not do without wiping forth this festred matter)& for none other end shew you the danger of your estate, but that you may get out of it. And therefore for the last vse, do beseech you al, that see what is amisse to reforme your selues.

There bee two degrees of couetous men, some so fully possessed with the spirit of the world, that God is their enemy, and they his, and so they cannot possiblie be saued. Such are those whose custome it is to runne thorow thicke and thinne, to get riches, and who liue in the ordinarie practise of knowne euils for wealths sake; namely, those which I haue before named, or some like to them. If thou be one of these, to thee the curse denounced doth certainly belong; and shall cleaue to thy soule so fast, that neither men nor Angels shall separate the same, vnlesse thou doe speedily amend. Pitie thy selfe miserable man, pitie thy selfe, leape not into hell, it is a place of torment, both fearefull and eternall. Cast not thy selfe into the flames of damuation. Why wilt thou die, and hast bin warned? Is all the world

world worth one soule? Ah-make not such an hard bargaine, but haue compassion vpon thy dying soule. Bewaile and confesse thy sinne before the Lord, leaue and forsake thine vniust courses, and couetous desires. Be it sufficient that thou hast bin al this while a slaue to the world; now lay hold vpon this libertie of the sonnes of God: shake off this yoake of Satan; weane thy selfe from the breasts of the world, and cast from thee the too much liking of those things that are more base, then that an eternall spirit should build it delights vpon them. But if I cannot preuaile with this meere and absolute worldling, if he will needs bee guiltie of his owne damnation, and refuse to commiserate himselfe, what remedie? who can helpe him that will not helpe himselfe? let him perish. And let mee with more hope of successe, turne my speech to the second degree of couetous men, such as though they be not wholly excluded the hope of saluation, because this sinne is not absolute Lord of their liues, yet are hindred from many necessarie comforts, and come into many lamentable euils; because they be not carefull enough



enough to purge themselves of this vice. Of this kind are many professors of true religion, that haue giuen some good testimony of their vprightnes and truth, and made good proceedings in the waies of God, which yet for want of sufficient care to resist and reforme this fault in themselves, haue bin shamefully foiled by Satan, and drawne sometimes to most vniust and condemnable courses, such as the wicked world hath euen taken notice of? and as I may so speake, hath shouted and houted at them, glad to take any exception, and therefore much more reioycing that so iust a cause of euill speaking hath bin offered. It is an outcrie of the world, that those which would be accounted most forward professors of religion, those that doe seeme to make so much account of preaching and sermons, and so forth, euen these are as hard as vniust, as couetous in their dealings as the worst of their neighbours. And surelie brethren, though the world (willing to report the worst of things concerning them that be not of the world) doe vie a trick of rhetorique in aggrauating, yet it cannot be denied that your liues haue  
giuen

giuen her matter enough to worke vpon;  
It is a true complaint of many that make  
great shew of religion, that though they  
be not as couetous as the worst, yet they  
be too notoriously couetous; and the o-  
uer-abundance of this euill weede, doth  
dissauour al the graces and vertues which  
are or seeme to bee in them. Why wilt  
thou, (if thou fearest God) suffer thy selfe  
to be so basely carried away with the de-  
sires of these things, that here-hence thou  
shouldest run into courses of that nature  
as make thy profession euill spoken of: as  
open the wicked mouthes of clamorous  
men against thee; as render thy name, a  
white or marke, for all those that are wil-  
ling to cast out the venimous darts of ob-  
loquie and reproach against the same; as  
giue wicked men occasion to shelter the-  
selves from all reproofes by retorting thy  
bad actions in the face of the reprobuer; as  
make sinners to applaud themselves in  
their sinnes, and thinke, though I make  
not such a shew as such an one, yet hee is  
as couetous, as I am otherwise faulty: Yea,  
as doe cause all good men and religion it  
selfe to receiue disgrace, when they can  
say (though lyingly, yet boldly enough,  
having

hauing the example of some such to pretend as euidence against all) that such are all the sort of you. I beseech you brethren, if any of you that feare God, haue been ouerruled with these earthly things, let him now see and consider of these many and grieuous inconueniences, and see what the immoderat following of the world can yeeld him, answerable to the losse of all those comforts that his heart should enioy if it were rid better of this sinne; and to those good affections and praises that he should haue from good men, if he did ouercome this sinne; and to that freedome and safetie from the scourge of the tongues of leaud men, that might come to him; had he not giuen them the aduantage against him, by vn-muzzling their mouthes with the too too grosse practising of this sinne.

Now then consider this with thy selfe, whosoever thou mayest be; disgrace thy selfe, disgrace religion; dishonor Gods holy name, cause wicked men to exult, thy friends and Gods seruants to be grieved no more. Do no more, I say, rush vpon all, or any of these inconueniences, through the too much dotage after these  
base

base and contemptible things. If I cannot preuaile with them that haue been wholly worldlings, and altogether men of this earth, yet with thee that hast some good things, some sparkes of Gods spirit, some truth of religion, and hope of a better life, let me, yea, let God and Gods ordinance preuaile to make thee reforme thine hart and life in this behalfe. In comming to this place, and lending your eare to Iesus Christ, speaking in his owne ordinance; you make a shew to intend obedience to his word, who by his Spirit stands in the midst of you, searching euery mans hidden heart; you make a shew of obedience, the end of hearing is doing. Shew that you are not hypocrites in comming to the sermon, let your liues speake for you, that you did in sinceritie present your selues before the Lord, and were neither fooles to come hither to no end, nor dissemblers to come for a wrong end. I doubt not, but euery one of your consciences, which hath with any reasonable attention hearkened, is, (I am sure it ought to haue been) sufficiently conuincd of the loathsomenesse and vilenes of this sinne; yea and of your owne faultinesse

tiuesse in it diuers waies. Shew forth the fruit of the word, gaine a blessing, be doers, not hearers alone.

Now you haue looked in the glasse of the word, and seene the spots and stains of earthlinesse discouered, go home and purge, and cleanse your selues of them hereafter. Be not like him that looks in a glasse, but washeth not his face; be not so, but let the word of God be to you in power, cast this monstrous euill and the dregs of it out of your likings and your liues. But will some man say, is sinne so easily left? or can we so soone preuaile against it in deed, as you speake against it? No: but there must be some paines taken about it: and then I do not doubt, nay dare promise to a Christian soule, the victorie against this sinne, and that it shall go downe the wind, and be of the losing hand. And that you may the better amend your selues in this matter, I will stand a while to shew you these two things.

First, what be the causes of couetousnesse. 2. What be the remedies against couetousnesse; which if any man will apply wisely vnto himselfe, he shall find a

The causes of couetousnes, misconceiuing of God, and of wealth.

maruel-

meruellous cure, and that in a short space, wrought vpon his heart.

First then, the maine and principall procreant causes of couetousnes, are two errors in the vnderstanding or iudgement. For indeed such is the nature of the affections, that they do seldome or neuer offend, but through the former faultines of the mind. Seldome doe the desire, or loue, or hatred ouershoot themselves, but through the deceit of the vnderstanding part, that being first disordered it selfe, disorders these that are as seruants to it, ouerhastie to the worst, and ouerslow in the best actions. And in this particular, therefore the desire is inordinately and vnlawfully carried after wealth, because the eye of the mind mistaketh its marke, in these two respects. First, it doth not apprehend in God such abundance of power and will to saue, helpe and deliuer, as indeed there is in him, and euery man should acknowledge in him: and so the mind being by this falshood driuen from the strong hold of Gods name, is faine to cast about for some other place of defence: and then wealth offers it selfe to helpe, as the bramble to be king ouer the  
trees:

trees : and the mind still dazeled, and iudging after the appearances of things, not after the truth, doth conceiue that riches are indeed able to helpe. Now vpon these two grosse mistakings, it followeth that the desire (which is readie prest to pursue that which is esteemed helpfull and profitabie) sets forward it selfe, with all its might, to pursue after wealth, and this is the originall of couetousnesse. So is this foule euill begotten of the mind; it is the darke and blind brood of an erroneous and deluded iudgement. And both these causes are laid open cleere enough before vs in the Scripture.

The first in Hebr. 13. where hauing warned vs of couetousnesse, he saith, for he hath said, *I will neuer leaue thee, nor forsake thee, &c.* By this coherence, sufficiently intimating, that couetousnesse comes, because one thinketh God will not bee sure enough to him, but too quickly and lightly leaue him to himselfe. And the second cause Christ notes in this Text, saying : For, *though a man haue much, his life consists not in his wealth* : as if he had said, you desire much wealth, because you thinke it can make you liue more com-  
**G** fortablie

fortable and safely, but indeed it cannot. You see now the true causes of couetousnesse. I know men are willing to make shew that this their desire of wealth is of better parentage; but the truth is, it is as I haue said, the base brood of ignorance and error.

2. Theremedies.

1. Applie the word to it in serious meditation.

Now come we to shew the remedies of this sin, and how it may be consumed out of vs. There are foure remedies in all. The first is, to meditate vpon the word of God that forbids it. Applying the reproofes, and threatnings, and commandements, against any sinne in the word of God, to a mans owne soule, by serious meditation, is a common remedie against all sins, and so also against this. The word of God is the sword of the Spirit, seruing to keep out all lusts from comming within vs, and to cut, wound and slay them; to which purpose it is then effectually, when it is wealded as it ought, by turning the precepts and reproofes of it, into earnest complaints against our sins, and strong petitions for our selues before the Lord, in secret. Indeed lamentable experience driues vs to confesse, that the word of God is of little operation, in most men

for



for good: and whence is this? euen from  
their owne folly, that out of their sinfull  
hollownesse, will not lay it as a plaister to  
the sores of the soule: but be this spoken  
in assurance of truth, and let the heart of  
euery godly man giue consent to it, that  
whosoeuer he be which takes the word  
of God in any particular matter, and a-  
lone betwixt God and his owne soule,  
stands to consider, saying: Lo how plain-  
ly the Lord hath forbidden this sin, what  
sharpe reproofes he hath vttered against  
it, how great the danger is, that he hath  
threatned, shall arise from it, why do I  
commit it? why do I liue in it? Do I ei-  
ther not belecue his word, or not feare  
his displeasure? And then turning him-  
selfe vnto the Lord, doth earnestly crie  
out against himselfe, saying: Ah Lord  
God, how wicked haue I been to breake  
this thy law, and to endanger my selfe  
to thine indignation, and rush vpon thine  
anger, so ouer-uenturously? Now Lord  
giue more wisdome, more grace, streng-  
then me to do thy will, which I see and  
know, but of my selfe cannot obey: who-  
soeuer, I say, doth in this or the like man-  
ner, spread the plaister of Gods word

vpon his owne heart, let him count the  
 promises of God but leasings, if he find it  
 not able to heale any lust, though neuer  
 so cankered and inueterate; to quell any  
 corruption, though neuer so strong and  
 violent. Do thus therefore brethren, for  
 couetousnes, we haue shewed you suffici-  
 ently, what an hurtfull and vnlawfull  
 thing it is. Enter into thy closet as Christ  
 biddeth thee. Ponder of these things, set  
 downe your owne hearts with these rea-  
 sons, and conuince your selues of the wic-  
 kednesse thereof, and accuse your selues  
 before God, with indignation against  
 your selues, that are so basely enclining  
 to this world, when the Lord biddeth the  
 contrarie; yea, and beseech him to streng-  
 then and sanctifie your hearts now, that  
 seeing his will, you may yeeld to it: and  
 that these reproofes may be present with  
 your hearts to controule them, and check  
 them sharply, when they so offend, and  
 that it would please him to encline your  
 hearts to his testimonies, and not vnto  
 couetousnesse, and he that thus doth con-  
 stantly day by day, or as often as occasi-  
 on is, let him be bold to promise to him-  
 selfe, that the word will proue a word of  
 life

life and power vnto him. It will knock off these clogs of worldlines from his soule, that his affections shall bee no longer so fettered with them.

The second remedie against couetousnes, is to labour for more and more assurance of the fauor of God and euerlasting life, through Iesus Christ his sonne: Every man must haue his happines and delight: and if any mans heart be not set vpon the true felicitie, it will be seduced by false; one guilded vanitie or another will steale it away from him: but let a Christian endeavour to make his calling and election sure, and to be stedfastly resolute of this, that God for his deere sonnes sake, pardoning all his sinnes, will bestow eternall happinesse vpon him, and cause him to raigne as a King with his Son, in a throne of immortall glory; where is no sin, no sorrow, no trouble, nothing to grieue or vex him; but the fulnesse of ioy at Gods right hand for euermore; and the sight and comfortable expectation of this estate, will so ranish his heart, and take vp his desires, that this vile earth, will appeare to be as it is, and he shal be able out of his owne feeling to call it dung and

Get assurance of eternall life.

droffe, as the Apostle doth, not suffering it to carrie the name of a treasure in his estimation. Yea, and his soule from this maine ground will draw another conclusion of no lesse force to beate downe the rising of worldlinesse, saying; If God will giue the flesh and bloud of his Sonne to be the food of my soule, will he not giue me bread and drink to sustaine my body? If his loue were so infinit that hee spared not his most beloued and only begotten Sonne for my sake, how shall he not with him giue me all things? He that will saue the soule, will he not feed the body? will he denie droffe, that gaue gold? will hee say nay for a pibble, that so liberally scattered pearles? Nay sure, if our Lord would giue Christ for vs, and to vs, for our salvation, it were madnesse to doubt whether he will giue earthly things for maintenance, so farre as is good (and further what Christian can wish them) for God is alwaies suitable to himselfe, in all his dealings: Get good reasons to trust God with thy soule, and thou wilt neuer feare thy body and thine estate. Haue euidence strong enough for heauen, and thine hart wil not desire earth, and much lesse doubt

of  
T  
is, s  
pro  
in h  
uifi  
wo  
and  
all h  
bon  
Lye  
feare  
gain  
shie  
from  
gain  
wan  
Hel  
ner  
comp  
we  
to d  
dan  
pro  
Wh  
strin  
Go  
not  
of

of hauing sufficient therein.

The third remedie against couetousnes 3. Consider  
is, to consider aduisedly, of Gods gracious well Gods  
promises abundantly made and written temporall  
in his word to his seruants, euen for pro- promises.  
uision of temporall benefits: we haue his  
word, yea his deed, his testament sealed  
and deliuered vnto vs in the presence of  
all his Saints and Angels; wee haue his  
bond, vnder white and black, saying: *The*  
*Lyons shall be hunger-starued, but they that* Psal. 34. 10  
*fear the Lord shall want nothing.* And a-  
gain; *The Lord our God is a Sunne and* Psal. 84. 11.  
*shield, and no good thing will he withhold*  
*from them that walke uprightlie.* And a-  
gain; *The Lord is my shepherd, I shall* Psal. 23. 1.  
*want nothing.* And this the Author to the  
Hebrewes presseth, saying; *Let your con-* Heb. 13. 5.  
*uersation be without couetousnesse. and bee*  
*content with that that is present.* Yea, but  
we cannot be content, we haue good reason  
to desire more; For how if hard times and  
dangers should come, who should then  
prouide for vs? Who should prouide?  
Why are you Christians, yea or no? if no:  
strive to be so first of all. If yea, know that  
God is not so wretchlesse a father, you are  
not left to shift for your selues, nor cast

ouer to your owne prouiding. Nay, you haue one to care for you, and that foreuer, if you can but belecue his word. He, the God of mercy, the God of wisdom, the God of truth, the God of power, the God of wealth, the maker and owner of all worlds, the God all-sufficient, he hath giuen his word for your suretie. We giue much credit to a mans promise, and think wee are in good plight of a wealthie friend, (specially if he be trustie also) doe yndertake to helpe vs. This is not man that may be changed, but the vnchangeable God: not man that may deceiue, but God that cannot lie: not man that may be hindred, but God whom none can resist: not man that may die, but God that liues for euer. And *he hath said, I will neuer leave you*, not in age, not in sicknes, not in a deere ycere, not in hard times, not when you be friendlesse, not when the world is naught, and the daies hard and euill; hee will neuer leaue you nor forsake you; neuer cast you off, nor cease to do you good. O faithlesse and vnbeleeuing hearts, if we doe not rest, build, and repose our selues, vpon a promise so plaine, so firme, so plentifull; and sooles and absurd, if beleeuing  
this

this we will giue our hearts to the world. Heap wealth together whilest thou wilt, it is not thine but Gods, hee must giue it thee out of thine owne chest as well as another mans. And if thou haue neuer so little, he hath neuer the lesse, and can giue thee out of another mans chest, as well as thine owne. What needest thou offend God, wrong man, and trouble thy selfe, to get that which is provided for thee in Gods keeping long before? and thou hast it as much if it be in any mans custody, as if in thine owne. But prodigall children will not liue at their fathers finding, till their own waies make them returne weeping home: and we are loth to stand to Gods simple provision forsooth, it sufficeth vs not, we must haue more, though we pierce our selues through with wofull temptations for it, because we seek riches more then his fauour. When will wee cause our liues to witnes that we beleue God is true? yea when will wee cease to call him a liar actually, by coueting for our selues, and not trusting on him that careth for vs. Thinke we on these promises, haue them in a readines, and when our hearts doe troublesomely question  
within

4. Consider  
rightlie  
what  
wealth is  
to which  
care, mark,

1. What  
men haue  
had most  
of it.

within vs, who shall helpe vs when we be old, or in aduersitie if wee doe not now scrape together, set them downe and say, God will care for me if he be true; and if he be not, it bootes not to get wealth, for then the world and all in it must come to nothing, together with his truth, which is himselfe. Now the last remedy against couetousnes, and as needfull as any of the rest, is, to informe our selues truly as concerning the nature of wealth. For none can loue it but through ignorance, nor desire it, but through loue. Looke vpon it as it is in it selfe, without the paintings of opinion: and our desires will of themselves despise it, and as it were scorne to be captiue thereunto. Now the contemptiblenes of wealth will be manifest, if we set our selues well to consider of these things following. First, what kind of men haue most of it. Secondly, how vn-certaine. Thirdly, how vnprofitable. Lastly, also how hurtful it is. For the first then, let the stories be asked both of holy writ and profane authors, and let them speake, who be the men, and what haue they bin which haue bin wasted through the sea of the world, in the greatest and the tallest vessels?



vessels? haue not many of them bin the most brutish men, the veriest beasts, and the most loathsome & abominable creatures that euer breathed aire, or saw the Sunne? and such as a Christian man cannot name without hating? *Kaines, Nimrods, Cams, Ismaels, Esaus, Saules, Ahabs, Nebucadnezzars, Baltazars, Herods, Iudas-ser, diuels?* And in other authors, *Nero, Commodus, Heliogabilus*, and other monsters of men? Indeed I deny not, but good men haue also bin wealthie; but that which is so common to good and bad, that for the most part, the worst haue had most of it; cannot, if God be the disposer of things, be the true treasure. What is that that a wise man doth commonly cast to dogs, but bones or carrion; that hee giues to swine, but drasse or huskes; what that God giues to such as are worse then swine, or dogs; but worse I meane, more base then drasse or carrion? Thinke wee that the God of heauen is so vnwise a dispencer of good things, that he would cast pearles to swine, or good things to dogs? Surely were there so much excellency in these matters, as we foolishly dreame of, they should not bee flung to those whom  
God

God hates, and purposes to fat as hogs to the day of slaughter; but rather most vpon his children, whom hee doth intend to glorifie with himselfe. God feeds them full with these things, whom hee will throw to hell; thou maist be a rich man, and yet a diuell for all that; goe then and desire wealth, if thou thinkest it yet worth desiring.

2. How vn-  
profitable  
it is.

But yet further consider we how vn-profitable it is. Take wealth as we meane it, for the ouerplus of things necessarie to competent maintenance, and you shall not bee able to deny (set opinion aside a while) that it is a thing of nought: Will you not yeeld that God is wise enough to call things by their right names, and to entitle euery creature after the true nature of it? Aske then the Scripture the voice of God, what this gold and siluer, these lands and liuings, and rich possessions, this god Mammon, should be called?

Psal. 39. 6. Will it not answere, *A shadow*, saying:  
1. Pet. 1. *Man walketh in a shadow, he troubles him-*  
21. *self in vain, euery man heaps vp, and knowes*  
Psal. 62. 9. *not who shall gather it.* Will it not say, *A*  
Eccles. 1. 2 *flowre*, for all flesh is grasse, and the glorie  
Prou. 23. 5. *thereof, as the flower of grace.* Will it not say  
lies,

lies? The chiefe men are lies. Will it not  
say, *Vanitie*, for all is vanitie, Will it not  
say, *Nothing*: as *Salomon*, *Wilt thou see  
some eyes upon it, and it is not*, it hath no  
being? Either challenge God of folly, or  
falshood, which hath called this wealth,  
shadowes, flowers, lies, vanitie, nothing:  
or else yeeld that we haue been deceiued  
in thinking better of it. Will we not see  
our error? and confesse that we haue been  
cosened as childrē, with gawds, and now  
begin to trust our fathers iudgement? But  
you shall see that it is not without cause  
vilified with these titles, and if you will  
but lend an heart to iudge, as an eare to  
heare, you shall perceiue as cleere as  
noone day, that it is as vnprofitable as a  
nie shadow. What will you tearme that,  
that can doe no good, to soule, bodie,  
name, state, nor keepe anie euill, from  
soule, bodie, name, state, nor mitigate  
such euils as a man is pressed withall, in a-  
ny of these respects? Euery man will yeeld  
it may well be called a thing of naught,  
and cannot well be called by a better  
name. Beleeue not shewes and conceits,  
and then be your selues iudges, if wealth,  
I meane ouerplus of maintenance, can do  
anie

1. Soule,  
for get-  
ting good  
things of  
it.

anie thing in anie of the forenamed respects. What is good for y<sup>e</sup> soule, but faith, repentance, the Spirit of God, the answering of our praiers, the pardon of our sins, and the attaining of eternall life? And I praie you, can you buy these things for money? can you purchase them with iewels? or get them for exchange of goods? Will God giue heaven to any man if he will morgage a faire liuing to him for it? Will he giue him faith, that can bring a rich iewell, or a purse of gold for it? or will he heare his prayers any whit sooner in his need, that is clad in cloth of gold, and hath thousands by the yeare, then if he went in meane apparell, and had not twice twentie pound, nay twentie pence yearely? or is there any commuting of penance in heaven? or can we by a great Fine answere for a fault? Indeed if you be any so blockish, as to belceue the palpable deceits of popish *Rome*, some of these things are set to sale there, and there you may buy indulgences and pardons: but we know well enough, that *Rome* and heaven stand a good way asunder, they be not ruled by the same lawes, neither will God stand to these bargaines that the  
Pope

Pope maketh for money. You haue all  
yeelded now, that for soule, money can-  
not bring any good to it. But what? can-  
not it profit the bodie more? Aske expe-  
rience. Will wealth buy health? will it  
purchase ease, or a good nights rest, or an  
houres sleepe, or a good stomacke, or any  
of those things that are lesse then these?  
Answer what you know by prooffe: Wil  
wealth buy these things? and what is the  
bodie the better for it then? But yet per-  
haps the name may be more beholding  
to it. It will surely bring credit and good  
estimation. Indeed heere, if in any thing,  
the rich man magnifies himselfe aboue  
the poore, because he taketh himselfe to  
be in better reputation. But heere if in a-  
ny thing he is most of all deceiued. I con-  
fesse it makes him thinke much better of  
himselfe, but neither God nor man doe  
thinke the better (yea, God and good  
men thinke the worse) of him for this. If  
it come in by violence, oppression, robbe-  
rie and vniustice, you will yeeld that no  
man hath the better liking of one for such  
wealth. But say that a man hath not wa-  
ded through these filthie and stinking  
guzzels to get it, but haue come vnto it  
in

2. Body for  
the same  
respect.

3. The  
Name.

in the most cleanly manner, as some, but not the most do, it shall be plaine, if any reason will rule vs, that it cannot get a good name or credit. For say, what will you call credit? to haue cap and curtesie, and a bended knee, and a few complements of behauiour acted vnto your filken coate, or before your selfe it may be? or to be looked after and gazed vpon by the deceiued multitude; and to be followed by a great number of hangbyes that run after you, as Eagles after a dead earkasse to feed vpon you? Is this credit? is this estimation, to be crouched vnto, as a little curre doth to a mastiffe? to be soothed vp, and heare faire words? to be all besprinkled with Court-holy-water euery day? in a word, to be stabbed with the cut-throat kindnesse of flatterie? If you cal this credit, and if this be the good Name you talke of, it is euen a fit thing to be gotten with wealth, an vnprofitable credit, an vncomfortable credit, an hurtfull credit, with vnprofitable, vncomfortable and hurtfull riches.

And if any man haue but a graine of wisdom, he will see that this is far from credit, or a good name. But if it be, to be well

well esteemed of in the hearts of men, to finde reuerence in their soules, to haue their consciences commend one, & their inward man, set him (as it were) in a good roome of the affections, and their priuate thoughts, yeeld a good testimonie for him: If I say, this be accounted credit, as it is indeed, a man is neuer a whit the peerer to it, for abundance of goods. That will make men fawne and wag the taile, as a curre vpon his master that is at dinner, to get a bone; yea and perhaps also to licke ouer his sores with a poisoning, not an healing tongue, (for in this a flatterer is ten times worse then a dog; yea he is a venim-mouthed dog) but behind his backe, and in his absence, none shall be more readie to talke of his faults, to deride them, to blaze them, to disgrace them, then he that crouched so much in presence, and did him so much (as you please to call it) credit to his face; yea, and in the middest of all this crouching, no mans heart doth more loath, abhorre, scorne and contemne him, then the man that is so seruile and officious because of wealth. And this is all that wealth can procure for the name, but nothing vnder

H heauen

heaven can make the hearts of men to reuerence any, and their soules to haue him in good account, yea and preferre him (in their mature iudgement) even before themselves. Nothing can do this, I say, but grace and vertue, true pietie, true holinesse and godlinesse of conuersation, to which money cannot helpe a man. A poore man, that fares but reasonable, and goes in ordinarie attire, and cannot sheweither money or lands of his owne in any great abundance; shall yet if hee liue vertuously, and walke in the feare of God, and in the obedience of his holie Commandements, be more respected by manie degrees, in the soules and consciences of all that know (yea of those also that do slander and enuie, and maligne) him, then the most wealthie man vnder heaven wanting these things. *Iohn* had more reuerence in *Herods* heart, then *Herod* amongst all his courtiers and seruicers, though he wanted all that cap and knee wherewith *Herod* imagined himselfe to be lifted vp to heaven in estimation. Yea, and if a rich man haue this credit (as *David*, *Iob*, *Abraham* and others had,) it is not his wealth, but his good-

nesse



ness (which doth nothing at all depend  
vpon his wealth) that bringeth the same  
vnto him: for a low estate giues occasion  
to exercise as many vertues, and shew as  
much grace, (let *Iob* be witnesse) which  
they that be wise (whose commendation  
alone is desireable) will also see and ob-  
serue, as the most high and exalted. And  
wherein then is wealth to be regarded  
for credit sake? but that we are foolish,  
and miscall that credit which is but flat-  
terie; or at the best but complementall  
trouble and vexation. But if it can do no  
great good, yet I hope it can keepe away  
much euill from me (wil some man think)  
and make me safe in the day of danger.  
Let vs a little consider seriously of that  
point too; and if you find that it be as lit-  
tle able to defend against any harmefull  
thing, as to procure any good, you will  
not then surely denie, but that it may well  
be called a lie, as the holy Ghost in this  
respect doth terme it; because he is neuer  
a whit the safer that hath it. Now then all  
euils are either spirituall or temporall,  
ghostly or bodily. The ghostly, are first, Soule:  
innes and lusts of our soule, as ignorance  
of God and his will, pride, vnbeliefe,

2. For re-  
mouing e-  
uill from  
thee.

enuie, malice, filthie desires, frowardnes,  
 vniustice, a lying, a blasphemous tongue,  
 and the like. And will a golden plaister  
 heale these diseases? Let experience  
 speake, and let the heart of euerie one of  
 you giue answere to this question. Will a  
 plaister made of gold and siluer heale all  
 these diseases? Ah no, no: the whole  
 world can tell it doth the contrarie: ra-  
 ther causing them to fester and ranckle;  
 yea, and building a strong castle for eue-  
 rie inordinate affection, to possesse the  
 heart of them that haue it, with so much  
 more might and tyrannie: wealth makes  
 a warme nest for sin to sit and hatch in,  
 as we shall shew anon. A man shall not  
 overcome his lusts a whit the sooner, or  
 the more easily, when his purse is full, his  
 house furnished, his grounds stored, his  
 reuenues doubled; not these temporall,  
 but spirituall weapons (the edge whereof  
 is rather dulled by wealth) do overcome  
 such enemies. It is weeping, mourning,  
 praying, and crying to God, it is euen  
 godlie sorrow, that as a good plaister  
 heales the soule, and wealth doth rather  
 fill men full of laughter and iollitie, and  
 earthly delights, in which he that liues is

dead

dead whilest he liues: that Christ might well say; *Woe be to you that are rich, woe be to you that laugh.* And Saint James, *Houe yee rich men, for ye haue liued in pleasure:* and by consequent, in sinne vp to the eares, seeing Christian mourning, onelie keepes a Christian soule in good temper. Yea, that one lust of couetousnesse which wealth seemes most of all able to vanquish, yet it cannot. Money will not cure couetousnesse, more then wood and pile can quench fire. We see it and wonder, that euen this lust is not lessened, but increased rather with it, as thirst with some harish and ill-brued drinke, or wine, which the Vintner hath adulterated with brimstone, or some such like geere. The more a man drinks of this, the more droughthy. The more a man hath, commonly, the more worldly. And for the diuell and an ill conscience with the horrors of it, we know that Satan can take, affright, and terrifie a rich man as much, as much, as a poore. When God is the diuell and an ill conscience loose, they feare not an heape of gold, a faire house, a silken coate, a great liuing, nay not a throne and scepter; but will as tor-

mentingly, gnaw the soule of him that hath all these things, as if he wanted all. A garment of tiffue can no more keepe a broken bone from aking, then a riches state, an ill conscience from yexing. Yea and the scorching flames of hell will burne, drie, and consume the soule of such, with as hideous torture as the poorest varlets. Witnesse the rich glutton *Dives* in the Gospell. So that the soule is no whit the more exempted from sinne, from temptation, from horror, from damnation, because of wealth; and is it not yet sufficiently prooued, that wealth is worth nothing? but what say you to temporall euils, will not money preserue a man from their danger neither? Not at all, common sense can tell vs.

2. Bodie.

For it cannot driue away the goute, the stone, the strangurie, the collick, the fluxer, the plague, the headach, the toothach, yea not a fellon, or a whitloe, or the ache of a finger. Nor the greatest, nor the least diseases of bodie, will be afraid of riches; his foote will stumble as soone, his skinne, his bones, break as soone, that hath them, as that wants them. These griefes, as the frogs of Egypt, enter into rich

rich mens houses, creepe vpon rich-mens bodies; yea they are rather more subiect to diuers euils, because of their ouerabundant fare and dainties, and yet doe not enioy their plenty, because they are commonly cloyed with too much, and to him that is full, an hony combe is bitter. So that these mens houses are as much troubled with bad stomacks, with consumptions, with Ohs, cryings, and complaints, as the meaner sort. If you say, but they can hire Physitions: I answer, it is true, but the Physition cannot heale the disease; yea, sometimes hee kills them with too many drugs: and the poore man hath better physicke, better cheape. His painfull labour, and his moderate fare, is better to him, then a colledge of Physitions.

Also imprisonment, restraint, confining <sup>3. Estate.</sup> and banishment, doe as soone befall to them, as to their lesse wealthy neighbors, as all ages witnesse, and all stories. Nay, I will yet adde one thing more, that seemeth more strange then all this; wealth cannot keepe a man from pouertie, from beggery. And because I know you will all deny this, I will bring in 70. Kings at a time, to take their oathes vpon it. Look

Judges. 1.  
6.7.

in the first of Iudges, and there you shall see 70. Kings with their fingers and toes cut off, glad like whelps to licke vp crums at another Kings table. And then a little while after, you shall see that the same King which made all them so poore, is vsed in the same manner himselfe. What beggers brat, could haue come to more need?

4. Minde  
for natural  
respects.

Now denie if you can, that a rich man may die a begger, as well as he that is so borne. And I pray you doe but aske your owne memories, if they cannot tell of diuers in their owne knowledge, that from great wealth came to a morsell of bread, whose youth swimming in dainties, their elder yeeres would haue snapt at a crust, as we say, and bin glad of any releefe, and that also in many, not through their own default. And yet is not wealth vnprofitable? Againe, for inward troubles that be naturall, as griefes, care, iealousies and feares, wee know that as cobwebs breed sooner vnder wainscote and faire hangings, then vpon a plaine wall: so these arise in greater measure to them that are most clogd with plentie, as whose liues in all mens sight doe most shew it; and if they

they do at any time want them, not their money but some other thing doth free them from the same. But yet perhaps wealth may mitigate the pain of a crosse, though it cannot keepe it off? Indeed of all profitable effects, this is the least and lowest; but wealth is too base and weak to effect any such mitigation. When a rich man lies sicke of any disease, hath he one pang lesse? or is he able to beare one pang more patiently, because hee can make a greater inuentary then his neighbours? or when he is falne into pouertie or decay, doth it assuage? (nay, doth it not rather augment) the sorow, that once he was in this and this place and abundance? If a libell or a false report be cast out against him, doth it sting or nettle him, lesse, or not rather more then another? Nay doe we not see, that because it makes the heart bigger, it makes also the crosse heauier commonly? so that a meane man could with fewer cries and lamentations lay five children in the graue, then he can carrie out one. A poore man could with lesse vexation, beare an hundred ill words and railings, then hee the least crosse-word. Of all men ordinarilie  
none

3. For mitigating any euill.

none vexethemselues more vnder a crosse  
 then the wealthie, because they least look  
 for it: and wealth we know cannot buy  
 patience, because not wisdom and god-  
 lineffe that are the mothers and nurces of  
 patience. But yet will some man say, the  
 rich man hath a fire, whē another man sits  
 cold; the rich man is warme clad, when  
 an other is subiect to wind and weather.  
 He fares well when another is hungry.  
 I answer, he is as free from cold that  
 goes in frize or kersey, as he that is in sat-  
 tin and veluet: and it hath not yet been  
 brought to light that the warmth of vel-  
 uet is more wholesome, or more comfor-  
 table, then that of frize. Also he sleeps  
 as well that lies vpon a flockbed, or a pad  
 of straw, as hee that hath his downe bed  
 and pillowes, and his Arras couering, and  
 the softest sheetes. Yea, and he that hath  
 but one dish, or perhaps only bread and  
 cheese, and now and then some warme  
 meate, feeds as sweetly, and with as good  
 an appetite, digests as wholsomely, and  
 with as sound a stomack, as he that hath  
 dainties brought to his table from the  
 furthest quarters of the world: so that  
 herein the man that hath but enough for  
 food



food and raiment, is at least his equall, that hath an ouerplus; and not the rich mans superfluitie, but his competencie doth afford him these benefits, which dinners times are made more vsuauorie, neuer more able to comfort and content by their ouerplentious store: and we tooke in hand to shew, not that sufficient for meate, drink and cloth, to content nature (which is the measure wherewith God limits our desires) but a superfluitie of things (which couetousnes aimes at) is vnprofitable and worth nothing. Which seeing it can bring neither health, contentment, nor good name; neither grace, vertue, nor forgivenessse of sinnes, seeing it cannot driue away sinne, Satan, hell, death, sicknesse, paine, sorrow, yea, or pouertie, nor extenuate the torment of any of these, as euery mans heart will tell him that it cannot: In a word, seeing it will not make a man liue one whit the longer, or with more comfort, nor die one whit freer from pangs and grieffe, nor gaine heauen, nor escape hell the sooner when he is dead: will you not see and confesse it to bee a thing of nought? And may I not say, cease from wealth, which hath no breath or strength

strength at all, for wherein is it to be esteemed?

3.  
How fickle  
and vncertaine  
it is.

And therefore though thy crooked heart is not willing to yeeld, yet thy iudgement cannot chuse but be convinced of this, that great riches are vnprofitable, and not worth a rush. But say it were not so little commodious, yea say that it could doe any of the fore-named things, yet I will prooue to your consciences that it is not worthy your desires, because of the next propertie thereof, which is vncertaintie. It is like a runagate seruant, a fugitiue, a plaine vagrant, which though hee bee big-boned and strong and skilfull, and able to work: yet no man greatly cares for, because hee will be gone when a man hath most need of him, and perhaps also take something away with him that was more worth then all his seruice. So wealth wil take its heeles when a man hath most vse for it, and carie contentment away too, which is more pretious then all the false happinesse that it could procure whilest it remained with vs. This wealth hops from man to man, and place to place, as a light winged bird, from tree to tree. And no man can say where

where it will roust at night. The holy Ghost hath compared it to a wild-foule, most swift of wing, and strong in flight, saying; *Riches takes it selfe to it wings, and flies away.* Prou.23.5. Not like a cock or hen, or some tame house-bird, that a man may follow and catch againe, no nor like an hauke that will shew where she is by her belles, and be called againe with a lure; but *like an Eagle*, that mounts aloft past sight, and is carried away with so much haste that nothing will recall her. And where is the man that can clip the wings of this Eagle, when it is in his owne custodie, that it shall not be gone from him when he thinkes least of it? If it could procure any benefit to your liues, you see it were not yet worth your wishes, your toyle, for it departs when you should vse it, and that without taking leaue: and then as he that riseth from a stoole, and thinketh to sit downe againe, the stoole being remoued, takes the more dangerous knocke; so the mind that relied on wealth, when it misseth it, is more tormented with vexation by the vntrustinesse thereof. And surely, who hath liued so little a while, but he hath scene wealth run away from many a master,

master, and neuer come to him againe to his dying day? Yea, and oftentimes also leaue him to hunger, thirst, nakednes, and all miserie and reproach: yea, though he or his forefathers haue been at great toile, and perhaps hazarded a soule or two to get it. Yea it hath serued manie a Lord, Nobleman, and great Prince thus vntrustily, and yet will we not take warning but trust it, doate vpon it? The holy Ghost calles it a lie, because it will surely play him such slipperie pranks, that hath confidence in it (as euerie man hath in that measure he desires it) and a shadow, because euerie cloud that flies ouer the Sunne may (and that which is not to a shadow) irrecoverable cut it off. No man can promise himselfe to be wealthie till night, one coale of fire, one vnadvised word, two false oathes, of two false villaines, (and how many such be therein the world!) may make him a begger and a prisoner both at once? or if not so, yet he may go from it in a moment, as the rich man of whom Christ speakes immediatly after my text, whose soule was called for, that night that he sung *dormi secure*, to himselfe: and when a man hath gotten goods

goods not by right, and dies in the midst  
of his daies; and leaues his wealth to ano-  
ther, perhaps he knowes not whom, doth  
he not proue (that of himselfe which was  
true before, but neither himselfe nor o-  
thers would see, namely) that he was a  
starke foole? But all this is little in com-  
parison of that which I haue to speake a-  
gainst it. It is not alone vnprofitable, but  
hurtfull also, and exceeding dangerous  
to him that possesseth it, creating much  
euill to his bodie and his soule; which  
harmefulnesse proceedeth not from the  
nature of wealth, but from the corrupti-  
on of men; as cold drinke in it selfe is  
good, but not to him, which hath the fit  
of an ague, yea to him, it is almost as bad  
as poyson; and so, some meats are naught  
for men of some constitutions, which  
they loue, but loue not them, and of  
these, men are accustomed to take heed.  
Neither is this danger a whit the lesse,  
because it comes from our ill nature, not  
from wealth it selfe, seeing this corrupti-  
on of nature cleaues to our soule, as fast  
as the skinne to the flesh, and we shall as-  
soone cease to be, as to be so euill. Yea  
most of all, is it harmefull to him that  
most

4. How  
hurtfull it  
is too.

most desires it ; and howsoever others may escape the hurt of it, yet he cannot escape, seeing the overprizing thereof bringeth forth the desire, and both together cause the danger. It may therefore very well be likened to an hartichoake, a little picking meat there is, not so wholesome as delicious, and nothing to that it shewes for ; more then the tenth part is vnprofitable leaues ; and besides there is a coare in the midst of it, which will choake, not feed, and strangle, not nourish, if a man do not picke warily what he puts into his mouth ; better it is that God giue vs our portion, as it were a lease or two vpon a trencher, then set the whole dish before vs ; we shal well neare choake our selues with it ; and such a thing is wealth : yea, it is like some kind of fishes, so full of small and vnseene bones, that no man eates it without great heed, but with great danger ; but a child cannot scape perill if he venture to eate it : and where shall wee finde a man, not a child in vnderstanding, if any other be past a child, yet certainly the man that loues wealth is not ? It is like an head-strong and lustie horse, that casts the weak and vnskillfull

vnskilfull rider, to the breaking of his bones, if not his necke : and though children desire to be on horsebacke, yet the father had rather keepe them a foote: and certainly few haue the strength to bridle, and the skill to sit and manage this restie steed; it is sure none that loues to be vpon the backe of it, hath skill in this horsemanship. But wherein is it so dangerous, *Bedillie* will some men say? I answere, it is verie *estate :* troublesome to the outward man, and like a lugging cariage, makes him sweat and puffed that goes vnder it. The rich mans plentie will not let him sleepe, his varietie of dishes brings him to surfeting, and that to many noysome diseases, and vnquiet nights and daies; and besides, his eyes, his eares, his hand, his heart is not his owne, he cannot be where he would fainest, nor speake, nor thinke of what he most desires, being called away by multitude of affaires, too too many streames of busines do driue him by force euen from himselfe, and he may well be called any mans seruant, rather then his owne; so that in outward regards, when wealth growes very large, it is like a long coate or a garment too tide, that a man treads

I vpon

vpon often, and catcheth a fall, when another goes vpright; either he must hold it vp (and were it not as good be cut shorter?) or else it will bring him downe; yea it makes men obnoxious to enuy, and so subiect to malice, as none are more: as a tree that hath thick and large boughes, euerie man desires to lop him: Besides that, the sickenesse of his garment makes his owne feete stumble: others also can more easily tread vpon it, and giue him a fall: But all this is nothing, a man might well either beare or preuent such troubles. There follows another ranke of mischiefs out of the ranckenesse of wealth, that is more pernicious, and cannot so well be shunned.

2. Soule.  
1. Begetting evils.  
False confidence.

It breeds many noysome diseases to the soule. First, it makes the soule verie vainely and falsely confident. Men thinke themselves so much more safe, by how much more rich, and cannot be content to haue wealth, vnlesse they do also trust vpon it, as *David* on his hill, which yet deceiued him. The rich mans riches is a strong tower in his imagination, saith *Salomon*; he takes himselfe as it were walled and moated about by them, though  
indeed



indeed he lie as open to danger as other men. Secondly, it swelles the heart with *2. Th. 3.* loathsome pride, making a man thinke himselfe also so much the better, by how much he possesseth more. This disease as well as the former, the Apostle notes, saying to *Timothy*: *Charge them that be rich in this world, that they be not high minded, nor trust in vncertaine riches:* As if he had told vs that these two maladies, false confidence, and an haughtie conceit of ones selfe (the pursynesse of the mind) doe so quickly ensue vpon great possessions, that few or none escape them. None can misse them without many warnings, many earnest exhortations, nay, nor scarce with them. This wealth is like strong drinke to a weake braine, which sends such hot and fuming vapors vp into the same, that a mā imagins he can hit the skie with his head, when he cannot stand vpright vpon his feete, yea scarce keepe himselfe from tumbling in the mire. The monstrous violence of fierie passions, into which (as into fits of a burning ague) euery small crossing by an inferiour or equal, driues men of wealth, shewes what big conceits they haue of themselves. In a  
Ia word,

word, let examples heere make the case plaine. Name a man almost that did not waxe proud by wealth, vnlesse God so sauced his sweete meate with the soure sauce of affliction, that it was euen made vnsauourie to him. It bred this frenzie in *Dauid, Vzzia, Asa, Hezekiah*, the best Kings that the Scripture speakes of; and if such men could not beare it, what are we? If any thinke, though it made others worse, it shall not make him so, let him know, that this very conceit shewes him to be proud, when he hath it not, and how would he be then, if it were in his hands? thou art now conceited when thou art in a lower estate, wil thy conceit of thy selfe diminish with the encrease of thy substance? Doest thou thinke God is so ill a disposer of things, that he would not giue it thee, if he knew thou couldest vse it most to his glorie? Giue God leave to know what is in thee better then thy selfe, as the Physitian knowes the state of the patients bodie, when hee knowes it not. What child doth not thinke he could vse a knife wel? but the wise father knows his conceit ariseth from ignorance: so I say to thee, that dreamest wealth should  
not

not make thee worse. Art thou better then *David*, and *Salomon* his sonne? To say as the thing is, therefore God doth not giue so much of this wealth to his children, because he knowes they would hurt themselves with it. Even as men of place and wealth for the most part keep small beere in their houses, not because their will and abilitie could not afford better, but because the most of their seruants would be drunken with it, and then their master might attend vpon himselfe; so the Lord also ues a low estate to most of his seruants, not for want of will or power to giue them more, but because if they had more wealth, they would bee so drunke with conceit that they would thinke themselves too good to serue him, as many men doe that haue it. And no wonder that riches bring a man to great pride. For they make him vtterly distaste religious exercises, which should weane the heart from conceit of it selfe. He cannot haue while to pray, reade, meditate, for following his pleasures, or seeking to adde more to that he hath, so that none doe seldomer visit God in their closet, with true deuotion and seruient cries then

these, vnlesse the Lord fetch them in by a sore crosse, and then themselues can see what harme their prosperitie did vnto them.

3. Securi-  
ties.

Then from pride growes security; as a dead sleepe from drunkennesse. Those that haue their barnes and houses full, as the rich man after my text, if they be not so wholly past sense as in words to take vp his note, and say, Soule, soule, eate and drinke, and take thine ease: yet indeed fall iust to this practise, nuzling themselues in this world, as an hogge in straw, giuing themselues to seek their pleasures, profits and promotions; and are so possessed with their owne thoughts, viz., how to get such a liuing, such a faire house, such a match for this daughter, such a thing for this sonne, that scarce once in a moneth or an yeere, they can haue time seriousslie to thinke of getting heaven for themselues, or for their children; yea, and though they haue some good thoughts put into their hearts by a good sermon, or good exhortation, they die all, like a sparke of fire for want of blowing, and adding too more fewel; I would these things did need any prooofe: and it were not

not so plaine, that all can see it, but those that feele it.

Yea sometimes wealth breeds that no-  
table licentiousnesse (where it is growne  
to a great floud) that makes men not to  
care what they doe, but commit whore-  
dome, and other as foule finnes, euen o-  
penly, because no man, (scarce their mini-  
sters, whom they will likelie chuse for  
their owne turne, scorning to suffer the  
wholsome plainnes of him that scorns to  
flatter) scarce I say, their ministers dare  
tell them they offend. Yea, they promise  
to themselues, by money and friends, to  
outface iustice it selfe, and peruert righte-  
ous iudgement; so that when none keeps  
them from sinne by reproofe, nor drawes  
them to repentance by iust punishment,  
they may goe to hell without rub, as a  
bowle downe an hill in a smooth place,  
the matter being referred to the last  
iudgement, and the iudge of al flesh; who  
will iudge them so much more seuerely,  
by how much they beare out finnes on  
earth with more quietnesse and safetie.

And lest men should thinke only the  
worst men fell to these sicknesses, by far  
pastures, behold *Dauid*, a man after Gods

4. Licenti-  
ousnes.

owne heart by wealth made a man (let it be spoken without doing wrong to that godly man) euen after the diuels owne heart, for if Satan himselſe ſhould haue been put to chuſe a King for Iſrael, would hee haue ſet vp a worſe then him that would take his neighbours wiſe firſt and then his life after? yet this his riches brought him to. In his abundance hee ſtood vpon his hill vaunting himſelfe, and ſaying: *He ſhould neuer bee mooued*; and ſuddenly fell to adultery, to murder, to ſuch hardneſſe in both, as not to confeſſe them of long time; and had not God ſtrangely turned him, wealth would haue brought him to the diuell; and this is the good it doth euen to good men, except God doe chaſtiſe them euery morning and euery night, and make them ſober by many tribulations, that a poorer man ſhal ſcape. In one word therefore, the richer any man is, vneſſe hee pray more and bewaile his ſinnes more, and thinke more of his latter end, the worſe he is; and if God doe not croſſe him more then others, hee will pray leſſe then others. Wherefore vnleſſe his wealth bee allaied by more pinching afflictions, (& then who would wiſh

with it?) he cannot but be a greater sinner <sup>1. Hinder-</sup>  
then other men. And say hee bee Gods <sup>ing.</sup>  
child, yet he growes far slower in grace :  
others profit more at one sermon then he  
at ten ; others make more fervent prayers,  
and have more holy meditations in a  
moneth, then he in a yeere ; and thinke  
more of heaven in a day, then hee in a  
moneth ; so that Christ may well call ri-  
ches the thornes that doe even choake  
the word. And therefore they doe also  
make the way to heaven harder. The  
same meanes that drawes poorer men to <sup>1. Grace.</sup>  
salvation, will not draw him : hardly can  
a rich man goe to heaven, it is as thicke  
clay in a iourney, that makes a man goe  
softly. Not many rich men are saved, saith  
*Paul.* And how hard is it for him that  
hath riches to enter into heaven, saith he  
that cannot lie, or be deceived. Now let  
them go and boast of their happines, that  
makes them more proud, secure, and li-  
centious then other men, and makes the  
way of grace and the way of life to bee  
much more difficult and tedious to them  
then other men ; and who would bee so  
greedy of that which the more hee hath,  
the lesse vertuous he shall be, if he bee not  
more

Conclusi-  
on of all.

more afflicted, and shall find it more difficult to be saued? wherefore if any of you haue doated on wealth heretofore, let him seriously consider and ponder vpon this, how fickle it is, how little good it can doe, how much hurt it will doe; and I assure my selfe and him too, hee shall soone grow lesse in loue with it, if he will be led by reason and truth, not by fashion and opinion. And thus brethren I haue according as I was able, shewed you what couetousnesse is, and the causes, effects, signes, and remedies of it. Try your selues by this description and these signes, fright your selues from it by these causes and effects, and heale your selues of it by these remedies. Suffer your soules to be wrought vpon, and let the successe of your hearing be good; you are neerer damnation by this Sermon, if you mend not the fault reprooued, neerer saluation, if you will take warning: let not the word bee a saueur of death to any of you. It comes to my mind what is said in the Gospell, when Christ had spoken against couetousnes, the pharises that were couetous heard these things and they laughed him to scorne, as if hee had disgraced  
coue-



couetousnesse, onely because he wanted  
wealth. If these speeches find no better  
effect, how ill haue wee bestowed our  
time? Be not as bad as pharises, I beseech  
you, contemne not the speaker, deride  
not the word of God, but heare it, be-  
leeue it, practise it, condemne the sinne,  
leauē the fault, beware of couetousnesse,  
and be (that which no couetous man can  
be) true Christians, and true blessed men:  
Which God grant, for his Sonnes sake  
Christ Iesus, to whom with the Fa-  
ther and the holy Ghost, bee  
all honour and glorie  
now and for euer:

*Amen.*

**FINIS.**